

The CHRISTIAN CENTURY

A Journal of Religion

CHURCH UNION IN CANADA

An Editorial

The Basis of Our Faith
Nine Years After

By Canon E. W. Barnes

Germany's Trembling Foundations

By Edward Shillito

Law—Not War

By Brent Dow Allinson
By Alva W. Taylor

THE LOYALTY OF THE LAITY

By Lloyd C. Douglas

JUL 28 1923

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The CHRISTIAN CENTURY

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EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, EDWARD SHILLITO, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS

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EDITORIAL

Europe is Arming for the Next War

CONSTRUCTIVE forces work lazily if they work at all, while preparations go on apace for the next world war. The defiant attitude which France has taken toward the British proposals makes her a menace to the world. The occupation of the Ruhr continues in spite of the advice of friends and allies who received the baptism of blood with France but a few years ago. Meanwhile she has built up a strength in the air equal or nearly equal to four other leading world powers, including the United States, Great Britain, Italy and Japan. Her planes are built with a capacity for a thousand-mile cruise, which indicates that they are designed not simply for home defence. Great Britain has become alarmed at last, and will build 600 planes in 1924, but this is a mere bagatelle compared with the 1,800 planes that are contracted for by the French government. In 1925 Great Britain will build a thousand planes, but France has her contracts out for 2,000. Prime Minister Baldwin says: "In conformity with our obligation under the covenant of the league of nations, the British government would gladly cooperate with other governments in limiting the strength of air armaments on lines similar to the treaty of Washington in the case of the navy, and any such arrangement, it is needless to say, will govern the policy of air extension set out in this statement." In America we are making fervid speeches against war, using the invective of the old-time prohibition speeches. It requires not very much change to use the adjectives that were once tacked on to the now nearly defunct John Barleycorn. But it takes more than fervid speeches to bring about such reforms. What the world needs is a statesmanship that shall undertake to realize some of the Christian ideals by means of legal enactment. The world is not yet beyond the need of law. There is among us an

anarchy like that which obtained in the days of the Judges, when "every man does that which was right in his own eyes." A kind of higher anarchy may be conceived in which spiritual principles shall be so well implanted in individual character and social structure that law is rendered unnecessary. But clearly we are not living on any such plane now. The world now lives in the plane of the lower anarchy. Before it can reach the higher it must learn to express its ideals in codes.

The Pope as a Mediator

THE EFFORTS of Pope Pius XI to act as a mediator between France and Germany in their present impasse have not achieved any very notable success. His recent suggestions, first to France, then to Germany, were undoubtedly well meant and they were sound and sensible. They counseled moderation, cessation of provocative activities on one side and of sabotage and resistance on the other. To be sure, there is no great novelty in such advice. It is only what has been said a thousand times by others less highly placed, but that does not keep it from being good advice. But does it have any greater weight coming from the pope than it would if it came, for example, from the peace-loving Archbishop of Upsala, or from Peter Ainslie, or from Dr. Barton as moderator of the Congregational council, or from Dr. Wishart as moderator of the Presbyterian general assembly? Unfortunately, it does not. The papacy has too long and too sinister a record of interference in the affairs of France and Germany in its own interest. It is not a question of a fatherly admonition from a good old man who is a prisoner in the vatican and whose heart bleeds for the follies and sins of men. The pope never writes on either political or ecclesiastical affairs merely in the capacity of a good old man. He writes as the vicar of Christ, the

visible head of an organization which is supreme over the governments of this world. Those who reject his authority are cut off from the true church, and those who are cut off from the true church are cut off from salvation. "God's wrath hangs over them." The famous Syllabus of Errors, issued by Pius IX in 1864, tells exactly where the papacy stood then, and it has never been disavowed in the slightest particular. It says that it is an error that every man is free to embrace and profess the religion he shall believe true. It is an error that Protestants should enjoy the public exercise of their own worship in Catholic countries. It is an error that public schools should be free from ecclesiastical control. It is an error that the church ought to be separated from the state. It is an error that it is ever allowable to rise in rebellion against legitimate princes. (This puts the papal condemnation upon every existing republic, for that is the way republics usually come into existence.) It is an error that, in case of conflicting laws between civil and ecclesiastical powers, civil law ought to prevail. The pope's advice in itself may be good, but the pope simply cannot qualify as a peacemaker among the nations.

The Anarchy of our Sectarian Order

DENOMINATIONALISM has thrust the church into anarchy. The world does not any more need a leaguering together of nations than it needs a leaguering together of the churches. One may concede that the present anarchy among the churches is better than the medieval tyranny which suppressed individual opinion and initiative. But that is not to admit that the churches today are marshalling their forces wisely in winning a lost world. Denominationalism is felt in cities as well as smaller places, but its mischief becomes most acute in the villages and rural places. Competition has reduced the churches to a mockery in many communities, as Mr. Jordan pointed out in his article in last week's issue. When a church merger is formed and some kind of community church takes the place of competing sects, there is no way of guaranteeing that this community will not be at once invaded by new sects. From one end of the nation to the other there is the same story of communities in which outside denominational money undoes the work of harmonizing influences. At Ridgefield Park, N. J., where a single community church once ministered, there are now eight churches. The Federal Council of Churches is not organized to cope with this. City and state federations would be an improved remedy for over-churching. While city federations have grown apace, the more important movement in behalf of state federations lags. The reason is too plainly found in the zeal of state secretaries and district superintendents to keep up the old-time competitive game. When the number of churches decreases in a state the secretary of the denomination is often regarded as inefficient. Yet probably nothing would at once increase the numerical strength of the various denominations so much as an allocation of territory, the grouping of churches, and the limitation of activity in church extension. The Methodists have made the startling dis-

covery that while their churches have become fewer, their membership has grown by leaps and bounds. What is needed in every community saddled with too many churches is a popular town meeting and a conference on the matter of church mergers. Nearly every small community knows it has too many churches. The people that keep these communities from acting are the ecclesiastics. The whole situation is anarchic, primitive and un-Christ-like.

Those Critical College Years

THERE is no denying the importance of the college years, but the real issues of life are usually decided earlier. We hear more about young men going wrong, either in faith or in morals, between the ages of eighteen and twenty-two, but most of the actual forks in the road lie in the period just before that, and the events of young manhood and womanhood reveal what really happened in early adolescence. Yet the years of almost-maturity, or the city to which the young man comes, or the college to which he goes are often held responsible for any unfortunate development of his character at that time. Young manhood is a critical period, to be sure. And so the opening of an important letter is a critical moment, but the issue was really decided when the letter was written. Developing a photographic negative is a critical matter, for the operator does not know how it will turn out, but the matter was decided when the exposure was made. It used to be a pleasant custom to kill the messenger who brought bad news and reward the bearer of good tidings. The illustrations are imperfect, for city and college both present dangerous opportunities, but they suggest the truth, which is that the normal time of crisis in the individual life is adolescence, and that when something goes wrong later it usually traces back to something that was wrong then.

Social Workers and Church Workers

EARLY in the history of the modern social movement a minister with understanding and sympathy for this movement was indeed rare. Dr. Josiah Strong and Dr. Washington Gladden pioneered a point of view which grows increasingly popular in church circles. It was also true that social workers in those early days were often unfriendly in their comment on the churches. Many of the earlier enterprises for community uplift were organized to carry on quite independent of all church cooperation. Changes in fundamental conceptions have brought the religious group and the social group closer together, though they never were as far apart as they thought they were. Religion is seen to be a social fact. For that reason social work that is well advised must always share in the religious spirit. Most social workers were recruits from religious institutions. In later years, some who had never belonged to a church have joined. Significant of the new cooperation is the approaching recreation congress to be held in Springfield, Ill., Oct. 8-12. One of the most important topics of study at this conference will

be that of the church's program of recreation. A special committee will present a report on summer camps. The Chicago Church Federation recently issued a bulletin urging Chicago churches to purchase camp sites near Chicago while they are still available at prices that churches can afford to pay. Every tendency produces its excesses. It is possible for a minister to be so interested in remedial measures about his parish that he loses sight of the great spiritual forces which give birth to all the altruism of the race. The gospel for a social order and a program for community betterment do not negate the ancient obligation of the church to "preach the gospel." But the minister who is able to look upon his parish with the eyes of a sociologist will have a much better idea of what the gospel is, and will be better equipped to preach it with convincing power.

Darwin's Doctrine

THE CONTROVERSY over a word or a phrase in theological circles has greatly bewildered many laymen. Fundamentalists make out Darwinism to be a monster which is devouring souls in a frightful manner, and, in the next breath or paragraph, they triumphantly announce the complete extinction of the monster at the hands of scientists themselves. The desire is father to the verdict, in the case of many. In a convention the other day, a bishop of one of our Protestant denominations, when the topic of discussion now inevitable in any group where several religious leaders are gathered together, dived into his pocket, and produced a clipping which demonstrated that scientists have themselves made an end of Darwinism, and that the poor boobies in liberal ecclesiastical and educational circles who still cherish the delusion are but clinging to a wreck. He manifestly desired this to be true, and was elated to find a fundamentalist paper that was reckless enough with the facts to set the allegation forth with great show of demonstration and circumstance.

All this has greatly bewildered thoughtful laymen who have sincerely and devoutly accepted the evolutionary doctrine and who find that all the dependable scientists in standard institutions of learning are taking the doctrine for granted in their instruction of their sons and daughters throughout the range of each and all of the sciences. The controversy among most of the denominations has happily driven many of these laymen to a restudy of the bases of modern science and the discovery for themselves of the accepted status of the evolutionary doctrine among the leaders in science today. There is developing a most wholesome eagerness on the part of parents to open the minds of their growing children to realities in the scientific world, so that they shall not be bewildered and harassed by controversies, such as that of today, which may arise in their more mature days. The practice of thoughtful reading out loud has been greatly quickened of late, among comrade-spirited parents and children.

To parents with children just below or just passing into the 'teens, van Loon's wonderful book telling the Story of Mankind in all of its broad and long sweep has

proved a boon of the first order. Librarians of juvenile departments pronounced it the most valuable book of its year of publication. Countless parents have reaffirmed their verdict. It is wonderful for the child who reads intelligently for himself; it is more than that for the parent and child who have formed the inspiring habit of reading aloud to each other.

For young people in the next stage of mental development and for their parents there is the incomparable work edited by Professor J. Arthur Thompson, *Outline of Science*. Those who dip into the first of the beautifully printed volumes will certainly press on through the succeeding volumes. The work lives up to its announced intention of presenting science in "a plain story simply told." One of the reviewers has declared it "so accurate that the expert cannot cavil at it, and so simple that the general reader, who has no time for special study, can understand it." There are sections of sufficient technical difficulty to demand a very careful reading. But the work as a whole is admirably suitable for the use of parents who have already used the van Loon book, as so many have, as a comprehensive introduction of their children to modern science. If any are seeking a substantial basis for their home reading during the coming season, here is just the find. All of one's life and thinking, whether of oneself or one's children, will be immeasurably enriched by a fall and winter spent in the careful reading and discussion of this monumental work.

Nobody cares about Darwinism; Darwin himself did not. He would have been the most disappointed man in the world if he had supposed that anybody should set up his doctrine as a finished and fixed creed from which none among the faithful might depart, and which should be crystallized beyond change. He lived in a world of life, and he expected his doctrines to grow and expand, to sluff off false excrescences and submit to regenerating surgery. The name signifies nothing; it is simply a convenient term used to express certain germinal ideas. "Frankly," as Professor Thompson's author says, "the only scientific way of looking at the present-day flora and fauna is to regard them as the outcome of a natural evolution." "If this is Darwinism, it stands more firmly than ever, except that we are more keenly aware than in Darwin's day of our ignorance as to the origin and affiliation of the great classes."

That there should be sharp controversies among scientists over points in Darwin's general theory, is not only a fact but inevitable in the light of increasing knowledge. The fundamentalists have taken advantage of the controversies about the relative potency of mutations as against modifications in the determination of species among plants and animals, and have cited such disagreements as an overthrow of the whole doctrine of evolutionary development. Most of us do not even know what the distinction between these two more or less technical scientific terms may be. If we should meet a mutation and a modification waking arm in arm down the street we should no more be able to tell them apart than we should be able to distinguish between the tweedle-dee and tweedle-dum who might be following immediately after. For scientists the distinction is accurate and vital, and to them it makes

considerable difference whether new manifestations of form and character in plants and animals proceed from internal mutations or from external modifications. The fact that the changes do occur and that they follow certain laws more and more accurately defined is no more affected by these scientific disagreements than is the precession of the equinoxes altered by oratory.

The value of the discussion which the fundamentalists have stirred up is becoming every day more apparent. Out of it will come a general scientific inquiry, more accurate and scientific thinking in every field, a vindication of all that is wholesome and good in the scientists' wonderful interpretations of life and its processes, and a continuous pruning away of the adventitious and unwholesome in every department of life. Thus today, as always, does the God of truth employ the wrath of ignorant men to praise him and his ways.

Church Union in Canada

THE PROPOSED and long-delayed merger of the Presbyterian, Methodist and Congregational churches in Canada into the United Church of Canada was advanced another step toward consummation when the Presbyterian general assembly meeting recently at Port Arthur voted 426 to 129 in favor of union. The satisfaction of the majority may well be checked by contemplation of this formidable minority which has not sensibly diminished through the twenty years during which the negotiations have been alternately progressing and pending. The union was first definitely suggested at the Methodist conference in 1902. The joint committee was organized and began its work in 1904. In 1906 the Baptists and Anglicans were invited to participate in the movement, but both of these bodies courteously declined. By 1908 the basis of union was virtually completed in substantially its present form. In 1911 a vote in the nature of a plebiscite was taken in the three churches. As was quite natural, only a minority of the membership voted at all. Of those voting, an overwhelming majority of the Methodists and Congregationalists and a substantial majority of the Presbyterians favored union, but it was deemed best to postpone action in the hope of more complete unanimity. In 1915, upon a slightly amended basis of union, the Presbyterian membership voted three to two and the assembly about four to one in favor of union. The war intervened.

In 1921 the general assembly voted to consummate the union as expeditiously as possible. The necessary bills to be passed by the dominion parliament and the provincial legislature were drawn up and the entire proposition was again brought before the three bodies. It was unanimously approved by the Methodist quadrennial conference in 1922, by the Congregational union at Ottawa with only three dissenting votes in June, 1923, and last of all by the Presbyterian general assembly by a vote of about three and a half to one. This is but the barest outline of the actions which have been taken to keep the project alive and moving through these two decades. The record

indicates, among other things, how much easier it is for churches to divide than to unite.

From the beginning the opposition to the union has been found almost entirely in the Presbyterian church. Throughout the whole series of negotiations, wearisomely protracted as they have necessarily been, the spirit of all three groups has been so fine and the general desire for union that the work of the church might be more effectively done has been so earnest that there is ground to hope that they can work together even upon a basis of union which appears to be open to some very grave objections. The doctrinal section of the Basis gives us a distinct shock. It is not that we feel called upon in this connection to challenge the truth of many of its assertions, but that the bulk of it deals with matters which lie entirely outside of the interest of living men. Even the filioque clause is retained as an essential element of the Christian faith. What man now alive can lay his hand upon his heart and say that the statement that "the Holy Ghost proceeds from the Father and the Son" has any definite meaning to him? The trinity is defined in Hellenic terms of "substance" and "person." That all men are born with a sinful nature in consequence of the sin of our first parents, that the death of Christ satisfied divine justice, that justification is accompanied by a "conscious assurance of sonship"—these and many more propositions of the same kind, whether true or not, we conceive to be the wrong kind of material out of which to build a platform upon which the re-united church may stand. It is distinctly and unequivocally an "old theology" platform.

Of course, much depends upon whether or not the doctrinal statement is meant to be taken seriously, and upon this point there appear to be differences of opinion. Dr. E. Lloyd Morrow, in his very recent volume, "Church Union in Canada,"* which presents a scholarly survey and study of the whole movement up to the events of the last two months, cites the opinions of some who are opposed to the union because it does not require subscription to this creed, and of others who are opposed to union because it does, while still others favor the union for the same two opposite reasons. From our own examination of the basis of union, it appears that the candidate for ordination is not required to pledge his acceptance of this restatement of antique theology, but is merely required to pledge that he will teach what he finds in the scriptures. This is simple enough so far as the candidate's formal pledge is concerned. But: "These candidates shall be examined on the Statement of Doctrine of the United Church, and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures."

We do not see that much comfort is to be derived from the alleged fact that this statement of doctrine is not a creed to be subscribed to, but a mere statement of the general consensus of faith. Whatever it is, the candidate must satisfy the examining body that he is in essential

*Church Union in Canada. E. Lloyd Morrow. (Thos. Allen, Toronto. \$3.00.)

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agreement with it. To be sure, some examining bodies are more easily satisfied than others, but surely there must be many ministers of progressive mind and tender conscience who can not satisfy their own hearts, even if they satisfy the examining body, with a statement which will merely pass but which does not in fact assert their "essential agreement" with the dogmatic standard.

It is an old question, of course, and we are well aware that examining bodies usually deal with candidates in a broad and liberal spirit and throw the emphasis upon the vital things of Christian faith and service. But why import the old problem into a new situation? There is something to be said for the historic values of an ancient and venerable creed, even if it does introduce a good many concepts which have no interest for the modern mind. But why make a new creed which has all of the faults of the old ones and none of the merits of a modern re-statement? As to this doctrinal statement not being really a creed, but merely a statement of "the substance of the Christian faith as commonly held among us," can even the latter be soberly affirmed? Are all the items in these twenty articles commonly held as articles of faith by the Congregationalists, Methodists and Presbyterians of Canada? The filioque clause, for example? We venture to think not. We hazard the guess that there are not a dozen men in Canada who ever think about the procession of the Holy Spirit from the Father and the Son unless they are giving a theological lecture or writing a basis of union. We risk the affirmation that there is not one man in Canada or any other part of the habitable globe to whom that form of words presents any definite idea. And we express the opinion that there is no evidence upon which to base such a proposition whatever its meaning may be.

Objection to the statement of doctrine comes from those who consider it too loose, as well as from those who think it too strict. Some of the ardently Calvinistic consider it wholly inadequate because it excludes eight chapters of the Westminster confession and omits such topics as God's eternal decrees and the perseverance of the saints. Dr. Morrow thinks that "the parallelism of antiquated and incoherent doctrines in the interest of comprehensiveness does not get us anywhere. How can you make irreconcilable doctrines the basis of a creed that will be expressive of the living faith and intelligent mind of the twentieth century?" He opposes union. Dr. Roberts of Montreal considers it "a re-hashing of all the antique theology that was ever heard of." He favors union. The principal of a Presbyterian college calls it "a compromise quite unworthy of intelligent men. A great many of the younger and more liberal ministers are thoroughly dissatisfied with such an antique production." Another Presbyterian professor complains that the basis is not truly Presbyterian and that it contains "no appreciation of the church, of orders, and of sacraments."

Surely we need not say that any project for union commands our sympathetic interest. The Christian forces of Canada, so far as they are represented by these three bodies, have carried on this enterprise in a spirit wholly admirable and with wonderful persistence through long

and troubled years. They have been moved by the most practical of all considerations, the desire to do the work of Christ in the places where men's needs are greatest. Such a spirit deserves success and will, we hope, achieve it. But the United Church of Canada has burdened itself with some dogmatic excess baggage which may impede its progress and can scarcely serve any useful purpose. Here, in the union of three great historic bodies for the accomplishment of definite results in the evangelization, education and civilization of the people of the earth, was a glorious opportunity for the construction of a basis of union in terms of what the united church proposed to do and how it proposed to go about it. As a matter of fact, the new church is going to proceed on the basis of personal loyalty to Christ. It is going to be tolerant in matters of opinion. Then why not say so? It is not going to try to acclimate the filioque in Saskatchewan.

Men and Trees

NEXT to the grandest and most redemptive conception the mind of man has attained is that of the unity of all life. This has been revealed to us by our modern evolutionary science. The only other which can compare with it is the conception of the universal brotherhood of humanity, for which we are indebted to the Christian faith. From one point of view the latter is but a corollary of the former, but inasmuch as the moral nature of man is the crowning revelation of not only his nature but of all nature, the human brotherhood must rank as the acme of thought and aspiration. It is a cheap and childish gesture to turn up the nose at science because it has demonstrated a human relationship with the ill-smelling and frolicsome simian. He who has entered into full fellowship with all life will be betrayed into no such puerilities. He sees a glory and an honor in blood relationships which strike far deeper than these into the heart and soul of the common nature. The revel of out-of-door life has always appealed strongly to men, and the call to fellowship at such seasons as this in which we are now immersed has always gained a response, however smugly remote and aloof our former ignorance has encouraged us to remain. How the glories of the great out-of-doors are enhanced for him who can enter into the intimate and universal fellowship which the discovery of the all-comprehending unity of life insures!

Fling yourself on a summer's day on the mould at the foot of a majestic tree; gaze up into his widespreading branches; partake of the serenity of spirit which emanates from the gentle swaying of his boughs in the breezes or from his sturdy resistance to the violence of the storm. Feel in the comradeship the throb of a common life. The germ out of which your being came was also instinct with the life which he embraces. You are in essence and verity blood brothers. Matthew Arnold found buttress for his "self-dependence" in an intimacy with the sea. There is movement, to be sure, and a massive constancy, but no life. The sea is teeming with life, ill-sorted, struggling, battling, ununified life. But the sea is not alive. This

tree is itself alive. That essence which keeps him firm-rooted and serene through all the buffetings of fate is one with the juices which express your being.

The other day a father and his young daughter were strolling in a pine wood. They came upon a spot where the woodman had recently felled three or four mighty monarchs. The child with her keen eyes patiently counted the annual rings of growth, as revealed on the smooth surface of the stump left by the sawyer. This indelible record showed that one of those splendid fellows, so lately exulting in the richness of life, was beginning his career contemporaneously with George Washington, whose body is long since indistinguishable mould in the tomb. Another was a lusty youth when the Pilgrim fathers stepped out upon Plymouth Rock. Not far away there still stands a tree which one of the most eminent scientists of the generation has estimated to have weathered the storms of a thousand winters and basked in the sunshine of a thousand summers. It was hoary with age when Martin Luther nailed his theses to the doors of the church; it stood in the snow on that cold winter night with the humiliated King Henry at Cannossa, only it felt no hurt from the cold and suffered no humiliation; it was already battling successfully with the elements when the distraught Montenegriens went down in defeat before the Turk and slunk away to their mountain fastnesses from which they have emerged to take part in the affairs of man only now since the new devastation of the world war.

The oldest living thing on the earth is a tree. There stand in the forests of California individuals which were already two centuries old when King Tutankhamen burrowed into his cavern seeking a dusty and withered immortality. There still courses the vital energy in those trees which was surging through their fibres when Methuselah sank in the waters of the Noachic flood which carried off his corrupt generation. Bishop Ussher's Adam was an infant after these lusty fellows began their career, which no vicissitudes of time and tide and fortune have checked to this very day. And how many succeeding generations of men will come and go in admiration of their grandeur of being, none can predict.

And these and we are one. We are to the chemist and biologist bone of bone and flesh of flesh. Shall we not prove ourselves less and worse than fools if we do not enter into the beatitudes of this universal fellowship of life! Only the cheapest satisfactions are to be gained by the isolation which our crabbed theological reactionaries would force upon us. The attitude which fundamentalist propagandists seek to cultivate would be as puerile and shameful as the conduct of the spoiled child who seizes her precious doll clothes and runs away to her secluded back yard to have her own selfish way and play her own little self-centered games, apart and away from the sparkling, joyous romp of the other children. There is life, overflowing, abounding life in this universal fellowship in life. There is comradeship in joy and grief, wherein alone may be found fulfillment of the one and surcease of the other. There is revelation of the all-creating, all-sustaining Essence which is God. There is not the vague and bewildering shadow of a continuing existence after decay

and death, but a jubilant and demonstrated and everlasting triumph of life and more life through the endless ages.

And some would have us despise a science which vouchsafes such boons! What shall be the end of these profaners of the mystic temple of life!

The Dog and the Ferry

A Parable of Safed the Sage

I WAS in the State of Kentucky, and I came unto a River, even the Ohio. And the friend with whom I rode Honked the Horn that was upon the Car wherein we rode. And there came a Small Gasoline Boat from a place on our side of the River, and Lashed itself to the Ferry Boat whereon we had driven our Car. And the Small Gasoline Boat kept the Ferry Boat headed Up Stream while the Current carried us across.

Now there were two men upon the Gasoline Boat, and one of them remained there, and operated the Gasoline Engine, and the other stood upon our Large Boat, and worked a Tiller. And beside these there were in the Small Boat a young mother and her two children. And I was sure that they were the wife and the children of the younger of the two men.

And they were sweet and happy children, and their mother was Kind and Capable.

And I wondered concerning them, whether they were Kentuckians or Hoosiers.

Now as soon as we had loosed from the Kentucky shore I beheld a Black Spot that moved from some place out of sight, and came unto the top of the Indiana Bank and remained there and moved no more. And as we neared the middle of the stream I saw that it was a Black Dog. And that Dog had started at the first puff of the Gasoline Motor.

And he moved neither his feet nor his eyes, but remained as if he had been planted in his tracks. But I beheld, as we looked toward the light, that his Tail began slowly to move. And as we approached the Shore, his tail moved faster.

And I said, Now I know on which side of the River those Children live.

And I was not wrong. For as soon as the boat Grated on the Shore, he rushed down the Bank, and ran on Board, and he climbed all over those Children, and licked their faces. And they petted him and cuffed him and caressed him as is the manner of Children with the Dogs they love.

Now this was a Simple Scene, and I know not if I shall offend the Good Taste of any if I tell what it suggested to me. But I thought that even as that trivial incident had shown on which side of the River that Family lived, so there be very Simple and almost negligible tokens in the lives of men, even before they reach the middle of the stream of Life that show that their Citizenship is in Heaven. Yea, and as we left the boat, and our Machine Climbed up the Bank, we Honked a Farewell to the Ferry-men and to the Mother and the Children and the Dog. For I had learned the answer to many questions in the silent movement of the tail of the children's Black Dog.

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The Basis of Our Faith

By Canon E. W. Barnes

WHAT is the authoritative basis of our faith? Is it the Bible, as some say, or the church, or some particular branch of it, as others would contend? Can we be content with the idea of an infallible book or an infallible formula or an infallible institution? If not, how can we find religious certainty amid the modern chaos of religious opinion? What, moreover, are the permanent elements in Christianity, sufficient for our needs and sufficient to preserve the Christian tradition which has largely molded our civilization? These are big questions—to many, as perplexing as they are vital.

WHAT IS RELIGION?

We need to inquire at the outset: What is religion? Some would answer, with Matthew Arnold, that it is "morality tinged with emotion." Others would say that it is a view of the nature of the universe, and a consequent valuation of human life, that can be expressed by certain dogmas. We should all probably agree that, when religion is divorced from right conduct, it is dangerous, if not valueless. But many emphasize the emotional aspect of religion, and say that the thrill of worship, the ecstasy of pious devotion, reveal its true nature most completely. None of these statements is wholly false; all represent different sides of the truth. Religion, I should be inclined to say, with Professor Peake, is essentially fellowship with the Unseen. Such fellowship is the mystical basis of all religions. It appears in an ugly, primitive form, in savage animism. At a later stage of human development it is the impulse which leads to idolatry and animal sacrifices. It takes a pantheistic setting in Hindu contemplation; and occasionally in medieval Christian mysticism the same tendency was manifest. In Judaism the moral obligations of such fellowship were emphasized by the great prophets. Christianity inherited from Judaism this sense of moral obligation, and combined it with reverence for the teaching of Christ and devotion to his person. It is, I think, fair to say that, if we test Christianity by the standards of conduct and aspiration by which it seeks to inspire men, it is supreme among the religions of the world. It is the finest product of the religious evolution of the human race. But the mere suggestion of religious evolution raises the inquiry as to whether Christianity can be rightly regarded as a special revelation of God to men. Are there elements in it which are definite and final? If so, what are they, and how are they guaranteed? We are confronted by the problem of authority.

CHRISTIANITY DYNAMIC

Now I should like to say at once that, to me, Christianity is dynamic, not static. Any conception which eliminates the notion of progressive development is unsatisfactory. Further, as I survey the history of Christian thought and Christian morals, I cannot accept the idea that progress is uniform. We cannot liken our faith to a building in which a brick once laid remains for all time an imperishable part of the structure. It is rather like a great cathedral, always

in process of decay and repair. One age builds a magnificent chapel; another allows it to fall into ruins. The decoration of the edifice changes dramatically. Its foundations are underpinned afresh. A great tower may fall and not be rebuilt. But it remains, with an individuality of its own, which through all changes responds to the needs of those who use it. Christianity, as Hort finely said, is not a uniform and monotonous tradition, but to be learned only by successive steps of life. In Christian dogma and in Christian practice there has in the past been change—change for the worse and change for the better.

Take the theory of the atonement. Augustine countenanced the idea that it was a ransom paid by Christ to the devil. The belief dominated western theology for nearly a thousand years. To those who accept Christ's teaching as to the love and power of God such a notion is intolerable, repugnant alike to reason and common-sense. Yet Abelard was condemned by a council and a pope for refusing to accept such a distortion of Christianity; and they condemned also his singularly beautiful teaching with regard to the incarnation. "The purpose and cause of the incarnation were that God might illuminate men by his wisdom and excite them to the love of himself." Such is a truth which nowadays inspires us all. Unfortunately, in other respects the great influence of Augustine was harmful to Christian doctrine and morality. We cannot read his Confessions without admitting that he had spiritual insight in a rare degree; but, because it was corroded by asceticism and ecclesiasticism, he contaminated the gospel.

"UNETHICAL SACRAMENTALISM"

If we seek another example of change for the worse in Christian thought, we can find it in developments connected with the sacraments. To St. Paul sacramental worship was a spiritual reality, the expression of the truth, "Where two or three are gathered together in my name, there am I in the midst of them." The sacrament works, not through some magic in itself, but through faith on the part of those who come in love and repentance to the table of the Lord. Such teaching harmonizes well with what we know of the psychology of religion. But there is a sad decline in theories which pretend that by some miracle a priest can use the power of God to bring the divine presence to reside in the consecrated elements, that he can thereby renew the sacrifice of Christ and offer him for the living or the dead, to procure remission of pain and guilt. Such theories belong to the type of unethical sacramentalism which flourished among the Mediterranean races before the rise of Christianity. They are typical of the paganism which entered into Catholic Christianity and still flourishes there.

With regard to the decline in standards of Christian conduct, I need do no more than remind you of the contrast between the barbarous religious persecution of the fifteenth and sixteenth centuries, and the virtues by which Christians in the second century proved stronger than the imperial government which sought to suppress them. A

study of history confirms our expectation that the expression of Christianity has always been influenced by what we vaguely call the spirit of the age. It has been barbarized when surrounded by barbarism. When war has made men brutal and violent, it has been coarsened. When ignorance has disposed men to superstition, superstitions have sheltered themselves within it. After the late war we must anticipate a revival of the lower types of religion; the better will have to struggle hard to maintain themselves. But, though the expression of Christianity has thus yielded to surrounding influences, the spirit of Christ, which Christian institutions have never wholly failed to preserve, has not been ineffective. There has been a process of action and reaction. Christianity has shown a signal power to produce men and women inspired by Christ. Though often enough they have been disliked, thwarted or persecuted by official ecclesiastics, they have been the salt of the church invisible. Through them men have gained, and continue to gain, an even richer understanding of, and loyalty to, Christ.

BIBLE AS BASIS OF FAITH

Perhaps now I have said enough to indicate why I cannot find in the visible church, or in any branch of it, the authoritative basis of Christianity. Can we find it in the Bible? There I would answer, "Yes, and no." It seems to me that men seek a false "short cut" to authority when they postulate an infallible, inerrant Bible. As a textbook of science or history the Bible is defective. Its story of creation cannot be accepted in the light of our present knowledge. The book of Daniel contains inaccurate history; we can find no place in secular records for "Darius the Mede." In the gospels there are contradictions. When did the last supper take place, on the feast of passover or on the night before? The accounts differ. Let us admit these facts. Science and scholarship are a gift of the holy spirit of truth. It is not for us, of all people, to quarrel with his revelation. But, none the less, on the Bible we base our faith. As we study the sacred record, in the fullest light which our age can give, we see the slow growth of religious understanding among the Jews, and its culmination in the life and teaching of Jesus of Nazareth. We find in him a beauty of character unequalled in human history, a spiritual certainty which transcends and yet uniquely illuminates our search for fellowship with the Unseen. We find a revelation of God's nature and purpose which is the most reasonable that we can conceive. We find standards of conduct which are the finest ever reached by human aspiration. Moreover, there is a unity in Christ's teaching as to God's purpose and man's duty; it has intellectual coherence and strength. Above all, Christ was true to his spiritual understanding. He alone, of all men, managed to live on earth in perfect loyalty to the Father's will. It is false to imagine that modern critical scholarship has made it impossible for us to advance these claims for Christ. It has enabled us to know him and his influence more clearly than ever before.

Is, then, Jesus our infallible authority? In reply I ask the question, "What do you mean by an infallible authority?" Do you mean that Jesus was omniscient, and there-

fore not truly a man? Do you wish me to assert that he was an apparent man with a divine mind? No. He lived a truly human life in complete communion with God. He grew up as a Jewish boy, was educated to accept the secular knowledge of his time. He had human limitations. For us men he was truly the way and the life because, in spite of his moral and spiritual insight, the future was clouded by uncertainty, as for all of us. "Father, if it be thy will let this cup pass from me." For no theory of omniscience can we abandon that sharing of our own darkness which such words express. The idea that Jesus was inerrant with regard to secular knowledge is the product of mistaken reverence. It is on his perfection of moral and spiritual understanding that we base our faith.

RESPONSE TO THE DIVINE SPIRIT

And yet we must not take Jesus as a purely external authority, even in this realm. It is right to say, "Thus he said. Thus he was. Go thou and do, or be, likewise." But such teaching is not the finest that can be set forth. Christ must be an authority within yourself. You must seek to make your own spirit respond to the divine spirit of truth and righteousness. You must bring all knowledge you can get, all the finest emotions of your being, to your search for fellowship with the Unseen. Then you will find that the spirit within you is a witness to God, as he was revealed in Jesus the Christ. Faith is not submission to authority; it is the result of consecrating thought, will, and feeling. It is the product of yourself at your best. Yet, because you cannot live alone, or solely in fellowship with God, your faith must express itself in relations with your fellow-men. You cannot escape their influence, try as you may; it is, as the psychologists tell us, most powerful when unperceived. So you must allow spiritual leaders of the past and the present to teach you, to correct errors of insight and mistakes of judgment. We are members one of another; faith is strengthened and purified as we make this spiritual unity effective.

Faith begins in the response of your nature to the all-pervading spirit of God. He witnesses to Christ. But you find Christ's influence reflected whenever men inspire you with enthusiasm and love for wisdom and goodness. Learn of them with all humility. So you will find authority sufficient for your needs. It will be the authority of Jesus Christ, no coercive mechanism of formula and system, but a living power to which you freely give allegiance. When men talk about authority they usually turn from spiritual reality to some external claim; they argue for a book, a formula, an institution. So intolerant disputation arises. Put spiritual things first. The true life of the spirit is life in Christ. Find that life, and you will satisfy your needs, as St. Paul satisfied his own.

The Divine Presence

GOD far away? Christ dead in distant years?
My soul, so desolate a weary while,
Has seen Christ's love through your atoning tears,
God's heart within your smile.

CHARLES HENRY DICKINSON.

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The Loyalty of the Laity

By Lloyd C. Douglas

AN undeserved popularity, in recent years, has been lent to the belief that preachers, as a class, have a hard row to hoe. Were the frequent essays and editorials latterly appearing in the reflective journals to receive one hundred per cent credence, the deduction might easily be arrived at that the minister is engaged in a thankless and hazardous task; that he lives precariously, his influence and rating always more or less at the mercy of their caprice who comprise his flock. Disquieting stories may be heard, almost anywhere, of ministers whose resignations had been offered as a formal certificate of their awareness that they had been "kicked out." It would be very depressing if the roll were called of all the congregations whose loyalty to their pastors has been a matter of common inquiry in the communities to which they belong.

A careful analysis of this problem might reveal the truth about all this to be much less to the discredit of the churches than appears on the surface. The minister's vocation involves certain professional duties and privileges which ally him to at least a considerable minority of his congregation in bonds of affection more tender and intimate than may be understood by any one not party to these relationships. Such ties are more often than otherwise created during a serious bereavement in a family of the church. Sometimes, to secure his impartial advice on a problem of grave concern to the welfare, if not the actual perpetuity, of a household, it is imperative that the minister be entrusted with private information which makes him, from that hour, very nearly a member of the family. Friendly attachments, thus created, imply mutual obligations hardly to be discharged, much less ignored. Not with the general rank and file of the congregation does he sustain these peculiar ties; only the minority know him thus to whom he has been everything in an hour when nobody else could have helped.

END OF PASTORATE

Comes now that period when it begins to seem "best for everybody" that Brother Scroggins should bear his message into some other locality. Nothing can be clearer, in the opinion of the congregation—speaking unofficially, and in the undisguised candor of their neighborhood chatter who had known one another since they were children in school—than that the Scroggins pastorate is virtually ended. This sentiment may develop out of any one of a score of conditions, or a peculiar complex of circumstances. It will do no hurt to enumerate a few of the most common causes for such unrest, seeing how important this matter is in the life of our churches.

It is quite possible that the arrival of some zippy and spectacular young Jonah, at a prominent corner of Nineveh, has had the effect of making drab and dull the admonitions of all the other prophets round about. His enthusiastic crowds compare almost too favorably with the tired little minorities holding forth in the neighborhood under the guidance of good men who lack his capacity to intrigue

the popular fancy; and although his age may be as nothing in respect to theirs who outrank him in everything but gall, it is a clear case that he has achieved the public voice and vote. Without pausing to reflect that this holy welter may prove to be but temporarily epidemic, these other flocks find it difficult to conceal their restlessness. Brother Scroggins' sheep observe that the housing facilities in the fold are disturbingly ample. The dignified calm of their establishment, yesterday denoted as a prideful tranquility, now appears to be nothing other than a dangerous lethargy from which they must be shaken before their coma becomes lethal. A preacher's success is always relative. Many a prophet has been enjoying years of uninterrupted prosperity in his pastorate who can credit most of his apparent success to the fact that no competitor for the popular ear has happened to invade the locality where he has been a commanding presence. It may be believed that a bit of sprightly competition among the industrious and gifted preachers of a community, if conducted with good sportsmanship and some regard for the golden rule, has its advantages. It is true, however, that the hasty popularity of an extremely active and ambitious preacher may make embarrassing and insecure the positions of his more quiet and solid brethren.

THE NOISOME PESTILENCE

If the present writing may be presumed to point a moral, the author is not making himself clear if that moral appears to be a sanction of pulpit dullness, or an owlish rebuke of the man who contrives to achieve a wider hearing than his local colleagues. Merely because Brother Scroggins is unable to compete, however, with the new noisome pestilence who takes off his collar when he arrives at his peroration and holds a steady place on page one of the daily prints, does not mean that Scroggins has no message for men's souls. No less celebrated an authority than the Holy Scriptures cites a case in which the will of the Lord was not revealed in the earthquake or wind-storm, but in "a small voice of gentle stillness."

Or it may come to pass that, during a long siege of bronchitis, Brother Scroggins has contracted the habit of fishing an old one out of the barrel, late Saturday afternoon; and, of course, it would not be a very good one. The only sermon that may be repeated is the homily the preacher hopes will not be immediately recognized by everybody in the church. No matter how many persons have told him they "could stand to hear 'The Jericho Road' and 'The Kinetic Christ' and 'Ye Are Not Your Own' again and again"—Scroggins is conscious of the economic fact that his people had once bought and paid for these hortatory goods, and he is reluctant to sell to them again something they had already purchased at the prevailing rate for such commodities. So; he cannot bring himself to repeat the good old sugar-sticks which represented his mind and heart at their longest reach. To avoid calling attention to the fact that he is offering the congregation their own property, Scroggins is unable to use a stirring address, but must

select, for repetition, some colorless, toothless essay whose very dullness will insure against its recognition. It may be put down as a truism that the only sermon the minister is likely to repeat, in an emergency, is one which he had no reasonable excuse for preaching, the first time.

MILLING OVER OLD STUFF

During the Scroggins indisposition, then, he fell into the custom of milling over the old stuff; and, seeing nobody complained, it was with less difficulty and fewer misgivings that he continued, thereafter, thus to make his yoke easy and his burden light, albeit his cough had long since disappeared. Sometimes he practiced a bit of naive self-deception in this business of fetching the antiquities to market. He would find a new text for his sermon, delete the one apt and striking illustration which had previously furnished the homily with its sole right to existence, alter the introduction—though to its damage, for the thing had now quite lost what little grip it had had upon his imagination—and otherwise tinker with it, not so much in the hope of lending it new wings as to quiet the annoying protests of his own conscience. Persons who are gifted in their ability to pass hasty judgment will dispose of Scroggins' case with one fell swoop. He is lazy. He deserves to be turned out, minus a letter of recommendation. He is a workman who has cause to be ashamed. And a whole lot more of the same manner of talk.

Keep it in mind that Scroggins, as a sermonizer, has been working mostly in the dark. Three or four of you have habitually come down to the pulpit, after Sunday morning service, to speak a generous word about the sermon; but, for the bulk of the congregation, Scroggins has never known which, if any, of his sermons had gripped them. Sometimes he had observed that the frothy little essay he had tossed off in two hours had excited more interest and elicited more commendation than the sermon whereat he had toiled, with the fine frenzy of an artist, from Monday noon to Saturday night. Long since, he had realized that his task was one in which the amount and quality of his labor were not factors to the problem of his pulpit success. Perhaps Scroggins has slipped, as a preacher; but there are other considerations involved than mere laziness.

MINISTER AND SUNDAY SCHOOL

Or, it may have been observed that the Sunday school is dwindling. As often as otherwise, this phenomenon is noted by some elderly brother who is not himself in very close contact with that department of the church. He remembers that, ten years ago, when he was a teacher, they had so many as five hundred enrolled. The best they could do this last children's day, was an attendance of three hundred and seventy-six. The Sunday school is dwindling. Now, there may be other reasons for this than can be found in the fact that Scroggins is the minister. Perhaps a migration has set in, which makes difficult the geographical location of his church, for Sunday school purposes. Maybe the present superintendent of the school has tackled something he can't lift. But Scroggins is getting the blame. Perhaps the every-member canvass for the where-with-all-shall-the-treasurer-pay-the-bills had brought forth not more than sixty-fold, last season, with candid predictions on the

part of the deacons that thirty will be quite enough to expect, next time.

Up to now, nobody worth a hearing has had any ungenerous thing to say to or of Brother Scroggins. There is a growing sentiment that "a change" is desirable, and what kind of "a change" everybody knows, but is somewhat reluctant to make the thought articulate. It is generally felt that when this "change" is effected, the initiative for it should arise with the minister. It is possible that Scroggins doesn't live with his ear quite close enough to the ground to be able to detect the premonitory seismic indications of an impending earthquake. Perhaps it is all to his credit, as a mystic and saint, if he fails to realize the exact temperature of the crater whereon he sits, blissfully communing with Ideals. So, it bursts upon him, suddenly, cruelly, some day, that his work in that degree of latitude is over, and he has an untranquillizing sensation that everybody else in town has known it for some time. There is no limit to the crudeness and sharpness with which the information is tardily handed to him with a wallop that sends him reeling. Maybe the children bring it home to him from the school, where they overheard it at recess. Perhaps his wife relays it to him hot from an adjoining booth at the hair-dresser's.

"FRIENDSHIP TO THE LAST DITCH"

With injured pride, Scroggins is pretty sure to seek the friendly aid and comfort of the people to whom his professional privileges and responsibilities have linked him by imperishable bonds. Not a word of criticism is to be hurled at him, in this hour of his distress and bewilderment, if he pursues this natural course. He is a human being, seriously in need of consolation; and where else shall he go if not to his friends? And they, albeit most of them might devoutly wish he had come to talk about almost anything else under the blue canopy of heaven, feel obligated to requite him, in the time of his trouble, with the same quality of sympathy they had received from him on the afternoon that Susie died, or the night that Harold ran away.

In the privacy of their family-table conference, after Brother Scroggins has gone home, it may be freely admitted that "really it would be the best thing, all around, if the dear man would look about for another field"; but, in decent loyalty to Scroggins, they resolve to make him sure of their friendship, to the last ditch. Anyhow, it was a nasty way that it was "put up to him"—and they propose to avenge him. The telephones jingle, and the big brawl is on. Nobody has stopped to think things through very carefully. Their resolution is dictated to them by their best impulses. They are not much to be blamed. If the worst of human indiscretions were committed out of an unreasoning instinct of loyalty to friendship, the world wouldn't need churches or preachers at all. But, however generously they intend it, this fine little minority of the faithful who are solicitors in the defense of Scroggins have started something which, far from doing their friend a service, will ultimately send him out much the worse for their championship; to say nothing of the resulting dissension in their church—a heavy liability of which the next pastoral administration must become the unhappy legatee.

The loyal layman, who sincerely wishes to be of the

greatest assistance to his minister, does well to keep the good man fairly well informed concerning the prevailing sentiment relative to him and his work, if he would avoid the possibility of such a situation as that indicated above. This sounds, on first reading, like a delicate task, fit only for those whose goatship is known to be hereditary. But it is not so bad as that. The whole volume of this business can be handled constructively. You need not go to your minister by appointment, to say uneasily: "Doctor, I must have a frank talk with you about—well, about your sermons. They do not seem to attract quite so much interest, lately." No, the thing to do is to wait your opportunity to say it all inferentially, pleasantly, and positively. The good doctor is not going to preach musty old sermons every Sunday. His own self-respect will deter him from such a course as a steady program. Some Sunday morning, he will blossom out with a new sermon that looks like a late model. You will be able to observe that it is free of any old war stories which would brand it as a vestigial remain of that awful period wherein hate and bloodshed were as common as dandelions. Now is your chance to go to Brother Scroggins and felicitate him upon his sermon. Your action will point its own moral. The fact that you have now tendered something you had been withholding for a long time, means nothing else than that you now had some reason to commend him, whereas your silence indicated the lack of such a motive. Scroggins need not be possessed of any uncanny gifts of clairvoyance to get your idea.

HAS HE STOPPED READING?

Or, if he is quite too tardy about perking up in his pulpit ministrations, spend an evening with him, and endeavor to find out if he cannot be energized into a new interest in his work. Ask him for some suggestions about the new books he thinks you ought to read. Inquire for the titles of the half-dozen reflective books he has read recently, which pleased and helped him most. You might even go to the lengths of carrying him a new book, for his criticism and comment, if you think he has stopped reading. Speak pleasantly of some of the sermons you heard him preach, back in 1916, before he hit the toboggan.

Slightly in advance of the oncoming tidal wave of restlessness on the part of the congregation, slip it to him, tactfully and constructively, that he has the stuff in him to make your church great. Your encouragement, in a crucial hour, may turn the tide in his favor. But listen!—when the time has arrived for Brother Scroggins to move along, and the general sentiment has come to a crystal that no other course is desirable either for his own welfare or that of the church, don't render both him and the congregation the disservice of staging or participating in a racket to show your abiding friendship. Surely you should know, by observation if not experience, that the little group which tries to fight the preacher's battles for him in an hour when he may either leave with a whole skin, or stay with a black eye and cropped wings, always gets the worst of it in the end. There are no exceptions to this rule. And it will be found, usually, that the course which was to the best interests of the congregation, proved also to be to the ultimate good of the retiring minister. It would indeed be interest-

ing to see a photograph of the inside of the preacher's head who, in the presence of a sizeable faction that wants him to quit, will stay on and fight "just for the principle of the thing." What possible principle could be involved? He is supposed to be a preacher of peace, concord, rational living, harmonious relationships, amity, affection. He cannot do this in the midst of a racket—no matter what the racket is about, or how absolutely right he may be in his opinions. When he has reached the point where if he wins he loses, let him go. If you love him very much, try to make it possible for him to go without bitterness and with the largest possible number of friends conserved. Perhaps the finest loyalty you can show him, in such an emergency, will be vested in the good counsel you give him to avoid participation in a brawl that will make him no richer and the church poorer.

THE MINISTER'S INCOME

There is much talk, these days, of the inadequacy of the minister's income. I am of the opinion that the preachers themselves have done too much talking on this subject. Their whining protest against their necessary frugalities has chased many fine young fellows away from this profession who might otherwise have brought adornment to it. It is true, however, that the wages received by many ministers very poorly compensate them for a type of labor which, in any other profession, might have been more adequately rewarded. It is entirely possible that a few hundreds of dollars added to your minister's salary, at no grave sacrifice to the church, will provide him with the tools he needs to make his work effective. If he is to keep up with the thought of the day, he must buy many books and magazines. If he is to keep himself mentally fresh and vigorous, he must attend conventions and indulge in a certain amount of travel. He cannot do this if his salary just fits neatly over the bills of the butcher, the baker, and the candlestick maker. You laymen have no right to complain of dull sermons if the man who preaches to you cannot afford to buy a course ticket to the orchestral concerts in the nearest big city, cannot recruit his book-shelves with the latest thinking of his professional colleagues, cannot take a really worth-while vacation—and spends a great deal of his neural force worrying about making ends meet.

DONATION PARTIES, ET CET.

In an outburst of affection, you may organize a donation party, or pass the hat among the brethren to purchase a gift for him. This is well meant. He will appreciate it, and the official church organ will play a little tune thereat. It will be said that Brother Scroggins, having completed his tenth year at Blinkville, was the happy recipient of a purse of gold containing \$162.89, and Mrs. Scroggins responded, in grateful words, to the gift of a beautiful bouquet of peonies. All this is very nice, but the thing that will make Scroggins strong in his contacts with the people of Blinkville is a salary large enough to enable him to make his own purchases. Let us suppose that in the course of the year his gifts amount to \$500. Some of the things he gets are extravagances which he would not indulge in if obliged to buy them with cash. Put all this into money,

and add it to his wages. Let him spend it as he likes. You wouldn't try to pay the plumber half of his rightful bill, and expect him to forget the rest of it in consideration of the gift of a worn-out wheelbarrow.

Apropos of money, when you call the new preacher, don't start him in on a salary reduced somewhat from the figure you have paid his predecessor. That means, to the public, that he isn't the man the other fellow is. He is a much cheaper article. Maybe he is. But you do the church a bad turn when you announce that, having shopped around for a long time, you cannot find a man so good as the one you had, and must be contented with an inferior performer who, however, was secured for much less money—so the church was that much ahead, anyhow. Don't you believe it! That kind of a transaction will do you more damage than it can ever be worth to you in dollars and cents. When you call the new man, don't give him an alibi. Announce that he has just as good a chance to succeed as his predecessor. Surely, as a business man, you should have had an opportunity to find out that a mere trifle of dollars—five hundred or a thousand—cuts very little figure with the annual budget of a successful organization. If the institution is a going concern, the thousand doesn't matter. If the institution is on the skids, everything matters—every last nickle! Pay the man a respectable salary, and when he stops giving satisfaction, let him go.

MINISTER NO CAD

Some time one of us is going to take a day off and write a little book to you loyal laymen on "How we would like to be treated." You take certain attitudes toward us that weary us almost beyond the telling. We dislike to offend, and for that reason we raise no objection; but we do a heap of thinking about it. My good friend William Jones meets me at the Rotary Club, and tells me that he and the Missus have been promising themselves they would come to church; but it's been first one thing and then another, and all that sort of business, and they haven't been around. Well, Jones, what—in mercy's name—do you want me to say in response to that? If I were a physician, and every time you met me you should say—preferably when there were five or six other people about: "Doctor, I've had a pain in my stomach for four years, and every week I say to myself, 'By Golly, Bill, you ought to go to the doctor!' Well—never mind, Doc, I'll surprise you, one of these days, by coming to your office!"—just what would you expect me to say? Should I urge you to come? Should I seem to be up-stage and indifferent and apparently disinterested? What do you want me to do or say?

Some of you uniformly assume that we are easily shocked by any reference to matters of other than sidereal concern. When we enter the room you announce, with a sly-dog manner, that you must now be circumspect about your language. The inference is easily drawn that we are almost too holy to live with in a world of fret and strain. We hate this sort of thing. It makes us lonely. It makes us feel like a bunch of cads and pretenders. You do us a bad turn every time you crack a bromidic joke like that. Perhaps you think it is a gay bit of persiflage that hasn't been worked off on us yet. Don't be deceived. Not a day

goes by that some cut-up doesn't invite us to do physical violence on him with such wit. Give us a chance to be men.

TOO MUCH PETTING

I have no patience with the prevalent criticism of laymen of their alleged mistreatment of their ministers. To the best of my information, no other profession has received so much courtesy, deference, and public co-operation. But sometimes the things you laymen do for us, thinking to aid us, are the very things we wish you would not do. We don't want to be handled as if we were fragile organisms—almost too perishable to be exposed to the sunlight. We don't want you to be so exercised about our health. You are always afraid we are overworking ourselves. Sometimes you insist upon it until we come to believe it. We are quite too much petted for our own good. Our sneeze excites more anxiety than our neighbor's gallstones. If you really want to help us in our work, give us the right to live the way you live—as stalwart, normal, human beings!

Nine Years After

By Edward Shillito

BEING ANXIOUS to ascertain from one within the scene what changes had taken place in British religious life since 1914, an American pastor has asked me to express my opinions, which I am pleased to do in a kind of tabloid form, remembering the while that the ninth anniversary of the opening of the great war is close at hand.

1. There has been less change than was expected. "If hopes are dupes, fears may be liars." Things in 1923 are much more like things in 1914 than we thought likely. "Things will never be the same again," we said, but—many are.

2. War has not proved a handmaid of religion, and all of us are saying that we never expected it to be. But we did—some of us did; see the literature and sermons of 1914 passim.

3. War has not brought the collapse of Christendom. Who said it would? Many voices. They declared that the impotence of the churches in the face of war meant their doom. It has not brought it to pass so far. At the same time there is much bitter criticism especially in the ranks of labor and in the student world.

4. There is a turn in the tide so far as membership in the churches is concerned, but it is not marked yet. Sunday schools are decidedly growing in numbers after years of decline. It is more important to note that this growth goes with an improved quality. The churches indeed are holding their own and a little but not much more.

5. There is progress to be reported in the fellowship of the churches one with another. At the same time there is a halt in reunion. The two main parties seemed at one time to be drawing near very quickly; now both are halting. At the same time there is a measure of good will and fraternity never experienced before between the An-

glican church and the free churches. More interchanges of pulpit, more cooperative missions! This may lead to greater things, given patience and the spirit of love.

6. The students in our colleges were never so concerned with religious problems and never more indifferent to the organized church. The student movement is now more than ever bold and statesmanlike and gains the just reward of its vision and courage. Industrial problems, biblical criticism, things international—there is nothing human which it does not touch; and at the same time it is Christian in its faith and methods through and through.

7. There has been a revival of opposition to the modern critical treatment of the Bible, and to the modern reconciliation between science and religion. The leaders in this attack are very determined, they have caused much concern in the missionary societies, but there is not the strength in the movement here that is found in Fundamentalism, as it is known in America. We have no Mr. Bryan. But while there is a reaction against modernism, some of the most outspoken advocates of a Christian modernism are most widely read and heard, notably Dean Inge and Canon Barnes.

8. There has been the notable increase in Spiritualism which always follows wars, and many occult sciences have their disciples; not many perhaps, but fanatical.

9. A great readiness to discuss religion marks the men of this generation, but preferably out of church. They will read theology from any one who has never made it his special theme of study. Wells, Shaw and others may be cited. There is certainly no increased hostility to religion on the part of our "intellectuals"; on the whole, we are as we were. There is a certain agreement that the old controversy between science and religion is now irrelevant. Meanwhile a great interest has been roused in the psychological side of religious truth. Here many think the real battle between faith and denial will be fought. Can religion be dismissed as auto-suggestion? That is the last fear to be fought.

10. A very marked awakening of an international conscience must be noted. The missionary societies, on the whole, have held their ground in times of great industrial depression. They never had more friends in the churches than now. And outside the churches there are growing signs that men are thinking seriously of the place that must be found for Christian principles if the world is to be rebuilt.

11. In the moral life of the nation there was without doubt a period of exceptional license after the war was ended, but that did not last; I imagine that at the present moment there is no great difference. Things are much as they were in 1914. But on this it is hard to speak with confidence.

12. A falling off in Sunday observance; an increase beyond question in gambling; less drinking (that may be due to economy in price of drink); in sexual vice there has not been the increase once feared, but this war, like other wars, has left its trail here.

13. A greater concern about industrial reform. A distinct tendency towards the labor solution, but not any communism worth speaking about.

14. Among the thoughtful members of the church there is a greater readiness to consider new truth and to reinterpret the old; a strong attraction toward Jesus Christ as being separable from the society which takes his name; a wonderful reverence for him as the Unshaken One and the Great Misunderstood.

15. Broadly speaking, the central stream of English religious life is still evangelical and at the same time liberal. There is a great future before the evangelicals, both in the church of England and without if they are courageous enough to re-experience and re-express their faith. The normal English type of religion among the Catholics is evangelical in its temper.

16. What then of the night? Is it indeed night, or is it morning? There are two twilights—the one before the dark and the other before the morning. Clearly it is twilight, but which? Some do not speculate, but "smile through their tears in strong triumph" because for them it is morning already.

Five Souls

FIRST SOUL

I WAS a peasant of the Polish plain;
I left my plough because the message ran—
Russia, in danger, needed every man
To save her from the Teuton; and was slain.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

SECOND SOUL

I was a Tyrolean, a mountaineer:
I gladly left my mountain home to fight
Against the brutal, treacherous Muscovite;
And died in Poland on a Cossack spear.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

THIRD SOUL

I worked in Lyons at my weaver's loom,
When suddenly the Prussian despot hurled
His felon blow at France and at the world;
Then I went forth to Belgium and my doom.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

FOURTH SOUL

I owned a vineyard by the wooded Main,
Until the Fatherland begirt by foes
Lusting her downfall, called me, and I rose
Swift to the call—and died in fair Lorraine.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

FIFTH SOUL

I worked in a great shipyard by the Clyde:
There came a sudden word of wars declared,
Of Belgium peaceful, helpless, unprepared,
Asking our aid: I joined the ranks and died.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

W. N. EWER.

[Editor's Note: This poem was written before America entered the war.]

Germany's Trembling Foundations

By Brent Dow Allinson

THE ECONOMIC deluge is proceeding with remorseless fatality in Germany today, dissolving and destroying the incomes and security which at least two generations of frugality and industry and courage had erected against penury. It is dissolving and destroying the spirit and the hope of what were and still are if not the most brilliant, perhaps the most honest and friendly people in Europe, and is impoverishing and embittering and rendering infinitely difficult the lives of fifty-five million people, especially of the more valuable professional classes of those people which are the creators and guardians of its arts and sciences. Corruption and fraud, and common thievery and house-breaking, almost unknown in Germany before the war, are increasing from week to week as the dollar mounts in value, and the economic breakdown, which fortunately has not yet reached paralysis and has not yet been accompanied by the phenomenon of widespread unemployment existing elsewhere, registers itself almost immediately in a moral atavism and a cultural decline.

PERHAPS NOT TOO LATE

I do not believe, however—although the Germans themselves despair in deep purple today—that the enduring dignity and charm of old Germanic civilization will be permanently desecrated or destroyed, or even that it will greatly suffer by the economic and moral disaster that has overtaken it, that has unnerved and harrowed and darkened the lives of its contemporary inheritors and representatives, provided that this great disaster can be checked within the present year and that German private and public economy be allowed to find again the path towards the just rewards of energy and knowledge; provided that it be permitted some restoration of confidence in the future and in the assured existence of the republic; and provided that its heroic efforts to achieve economic stability and democratic organization be no longer frustrated by prolonged malice and stupidity from abroad, fanning the flame of reactionary hatred and stupidity and of civil strife within. There is an old German proverb which says: *Not bricht Eisen!* which might well be amended to read: *Doch die Not bricht kein Reiz!* Although the iron of the old inflexible, unresourceful and ungracious régime has indeed been broken by the grand disaster and duplicity that assailed it from without—duplicity and disaster which iron inflexibility always invites and seldom can withstand—and by the prolonged distress and disillusionment from within, neither disaster nor duplicity nor distress of themselves can injure or efface inherent dignity or charm. On the contrary, by that curious law of combination whose operation is ever so miraculous and unenforceable, bitter need and utter disaster can and often do release and intensify and set in high relief those imponderables of the spirit that belong to the everlasting realms of poetry, and that overlie and survive the temporal and troubled dominions of politics and mundane affairs.

There is unmistakably a great awakening in Germany, especially in Young Germany, to a realization that there is such a thing as too much stability of life, even of economic life, with its dull concomitants of ponderousness and prescription, of confining and inexorable convention and pedagogic atrocities that freeze with fear the genial imagination and snuff the light of the soul in the dust of entrenched Authority and Duty. Honoring still the nation's dead, of course, and esteeming the sense of honor and worldly success of an efficient departed system, many young people in Germany have come to realize that bureaucracies functioning for the sake of the perfect machine rather than for the sake of the people or of the individual—however honest they may be—are deadly, and bequeath a deadly heritage of impoverished opportunity and vision to the nation that supports or tolerates them. It is common enough to hear all over Germany today the older and once secure people confess their longing for the return of the old, comfortable days that are vanished with their pomp and prodigality. But there are also many younger voices heard, especially among the women now thronging the universities, that welcome the funeral of propriety and ponderous procedure and deride whatever massive and graceless mediocrity still persists, framed in avenues of architecture that is itself the perfection of massive mediocrity, like an elephant upon its heavy haunches surveying and exhausting its universe!

ALL THINGS SHAKEN

If these things existed in modern Germany, and primarily in pre-war Prussia, and especially in bourgeois Berlin, they have been shaken to the lowest foundations of their massive haunches by the lightnings and the floods of these latter years, shaken to a point where further shaking can do nothing but irremediable harm, can spread only disaster and dismay and dreary bitterness and strife over the avenues and fields of Europe. For not only has most of the economic and social stability and very much of the ponderousness and rigidity of Hohenzollern civilization been overthrown, but also much of its honesty and respect for character and law has been destroyed and, if the process proceeds unchecked, we shall not see the early and necessary revival in Germany of a hopeful and fruitful economic life regulated by a democratically organized state, but rather shall we awake some morning to find that an angry and dangerous chaos of blind and fanatical intrigue and violence has spread over central Europe, a chaos in which the morality of unrestrained and unabashed private speculation and public plunder prevails—the kind of thing, and much worse than the kind of thing that made the "Shame of the Cities" so sickening a rebuke to democracy in the United States and that has made so much of American public life even in the ranks of organized labor a cheerless and a sordid spectacle for, lo, these many years.

Above the tide of dwindling incomes and rising prices that proceeds remorselessly and apparently from its own momentum in Germany today—proceeds even when the

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foreign exchange value of the mark remains almost stable from one day to another—two things primarily are rankling and poisoning the German mind. They are the two most conspicuous iniquities of the peace treaty, and the pressure of them both is upon the moral rather than upon the economic life of Germany. I refer to the entirely unnecessary presence of large numbers of French and French negro troops on the Rhine, and to the unblushing and disgraceful assertion, in view of the established facts, made in section 231 of the treaty of Versailles that Germany is the sole and guilty instigator of the war.* Of the troops of occupation much can and should be said. It must here suffice, however, to record the extraordinary fact that one hears far more angry protests against them in every other part of Germany than one hears in the communities in which the French and French negro troops are actually quartered. May it not be that in Mainz and Mannheim and Speyer and Worms, where the Morroccans and Senegalese loiter in their barracks or march and idle in the streets, one realizes that not black men but white are to blame for what has happened, that the lot of the Africans is more wretched than can be described, and that perhaps the gravest injustice that has been inflicted by this whole disgraceful business is that which has been inflicted upon the black men themselves by the vicious imperialism of France? Uprooted by force from their homes and quartered in the midst of an alien people whose language they neither speak nor understand, and whose culture does not interest them because they can not comprehend it, dimly aware that they have been made the tools for the execution of a nefarious purpose, bullied or cajoled by their officers, and ignored or despised by all save the lowest of the population upon which their

presence has been inflicted, their lives must certainly often seem to them not worth the living. No friend of France, of peace, of justice, or of the black man ought to be able to sit in his church or to sleep in his bed until he has done what his influence and means allow to remove these troops and all the troops of occupation from German soil, where their presence is the source of endless evil, and to send them back to whatever homes or useful employment they have in the place from which they came.

I speak only of the moral feature of the matter, of the principal feature of the matter. The economic waste of more than a million dollars a year involved in the maintenance of the army of occupation at a time when France is crying for reparations and shaking Europe by her cries is too obvious to need any comment. The official figures published by the reparations commission speak for themselves. According to these the cost of the allied armies of occupation amounted, to May 1, 1921, to 2,132,000,000 gold marks, and of the American army during the same period to 1,011,000,000 gold marks, which is approximately two hundred and fifty million dollars. At the present rate of exchange this combined cost was more than ten million French francs a day. The invasion of the Ruhr and the necessity of taking over, manning, operating and protecting the main railroad lines of the Ruhr and Rhineland made necessary by the tenacity and success of the German "passive" or moral resistance has increased the sum by at least forty million dollars in six months. The total cost of the armies of occupation upon German soil amounts, probably, to fully one-third of approximately six billion dollars in cash and kind which Germany has delivered to the various allied military commissions of Europe and to the reparations commission since the armistice.

Law—Not War

THE most momentous immediate issue that faces the world today is that of preventing war. If we allow the horrors of the great war to grow dim in our minds before we act to prevent another we are lost. Just at present our tendency seems to be to forget. Its very horrors repel us and we turn to seek relief in personal interests. Stories of suffering beget a repulsion within us as if the wholesale tragedy of mankind had palsied our senses like a flat blow palsies the sensory nerves in our bodies. Imagination turns from the red death of battle to the tinted lure of movie romance. The fevers of emaciation deceive us into a feeling of health and buoyancy.

Meanwhile the sufferings of war go on apace in Europe. Disgusting travelers return to declare that it is a continent wide case of social attrition. English papers that tell us aught of conditions among the millions who toil there tell of homes that are sties, of the deterioration in morale and character of the vast numbers of unemployed and the lowered living standards of the employed. From central Europe come stories of millions who must be helped by relief societies and municipalities, of two and three families crowded into rooms that formerly were the home of one, of the trebling and more of the victims of mal-nutrition. From France we get pictures of thousands of homes not yet rebuilt, of miles of barbed wire not yet rolled up, of a lack of men to do the work and of bread costing more today than at any time since the siege of Paris in 1871.

Meanwhile there is no stilling of war's alarms. The party of the military and aristocracy sieze the government of Bulgaria and every national boundary in the Balkans bristles with bayonets. From Serbia come reports of threatened civil war between Croat and Serb. A powder magazine lies open to the flying sparks of hate between Greece and Turkey. Britain and France drift steadily apart and the French increasingly do in the Ruhr those same semi-barbaric things that the Germans did in France only yesterday. In Munich and Berlin thousands of German Fascisti march, threatening the republic, and in the occupied territories the communists bring riot and the red menace. Senator Underwood returns to tell us that Lloyd George, Ex-Premier Nitti and scores of other discerning men are right when they warn us that Europe is drifting toward war today.

* * *

War Cannot End War

America entered the great war to help put an end to war. War can put an end to war only when its disasters have convinced men that another way to settle national differences can and must be found. Defeating and overthrowing the war lords of Prussia, Austria and Russia did not accomplish that high end. Those to whose succor we went turn, out of a war-induced fear, to espouse the philosophy of their torturers. Their war minister declares he has no faith in any international accords nor any other way than a military power so great that others must stand in awe

*Mr. Allinson will discuss the guilt question next week.—The Editor.

before it. They ratify the Washington disarmament treaties only under the argument of the government that it does not in the least affect France's military or naval power; that power they say lies in aircraft and submarines in which they excel even now, while it would be impossible for them to over-build the limitations on large naval craft within the time specified anyhow.

Meanwhile Poland and the little entente, freed from autocratic subjugation, maintain, in their several forces, armies greater in numbers than Germany ever maintained in times of peace. With the central powers disarmed and Russia not counted, Europe keeps more men under arms, after winning the war to end war, than she kept under arms when Germany menaced her. There are, says Nitti, "no memories to be effaced, no hates to forget."

From the local community up to the national capitol there are in every country those who believe in force alone as a means of settling disputes in corporate life. In their own persons they may be the most peaceful of men, but for corporate life, whether between groups, classes or nations they have no faith in any ultimate power of control except that the battle is to the strong. The experience of war only increases their numbers and deepens their conviction; they point you to current affairs as objective proof of their cynical theory. Strikes increase after war, lawlessness runs riot as it never has since the last war, labor does more to defeat its just causes at such a time than it has done to win them in times of peace and there are brutal fascist uprisings in land after land. This loss of faith in the ways of peace is reflected in a renewed militancy of propaganda in military circles.

Peace through armament becomes the cry, as if every nation could become so strong in arms that no other would dare attack her. From the military staff of those who rallied us to put down a brutal military machine that broke the laws of war by the use of gas, the submarine and war from the air on civilian populations, we now hear a defence of each of those savage methods and the frank declaration that if war comes again their own military will use them all and more. War only breeds war unless the forces of moral and psychic control are aroused to put into action the vast spiritual forces that lie in their keeping.

* * *

Never War Again

In England and Germany there are great numbers of men who are committed to the slogan: "Never war again." They belong largely to the laboring and the student populations. It is the common people who always pay though seldom do they ever foment the conflict. It is high time that they made their protest felt and with an increase of education and democracy we may expect them to do so. But in all lands their emotions are in conflict between the hate of war and the love of country.

Few are able to reach that detached and highly individual conviction that they have a moral right to stand apart when their country goes to battle, or that they can put their own moral judgment over against that of vast masses of their fellow-men. The average mind finds difficulty with the moral paradox that says love your country but stand on your own moral judgment and refuse to fight for her. Yet today there are literally tens of thousands who unhesitatingly declare they will go to prison as a moral protest against the war system should war come again. But going to prison after war is on will never stop that particular war, and such idealistic methods will of themselves avail little to end war; another world-wide war will jeopardize the very existence of civilization.

There is just one logical method to put an end to war. All history can be rallied to support it. The increasing circles of homogeneity among mankind are an unceasing record of substituting law and courts of law for the use of force. The circles of conflict have widened from local groups to nations through the application of law and judicial process. To this method Christians stand committed by the most explicit teachings of the gospel. In Mathew eighteen Jesus lays down the principle in the most direct terms. There must be used, first, friendly willingness to seek agreement through good will; next conciliation is to be

tried through the intermediation of a third party; then the obdurate are to be put on trial and made to suffer exclusion from the comradeship of their kind. War must be prevented in times of peace.

* * *

The Church and "Law Not War"

On the last Sunday in July all lovers of peace are asked to join in a world-wide demonstration advocating the substitution of law for war in the settlement of national disputes. National differences there will always be, just as there will always be differences between men; it is one of the frailties of our humanity. Friends fall out. There is friction in the best disposed of families. Even our own inner selves are not exempt. The ancients could not conceive of even the celestial realms without an epic of strife in their history, and most moral cosmologies rest upon an eternal war between the good and the evil. No one is asking for the sudden miracle of universal harmony, though the spiritual quality of the quest will consist in the growing of good will both in the hearts and in the corporate relations of men.

Communities, corporations and states, as well as individuals have discovered the way to use law and judicial processes. Petty guerilla warfare has gone the way of the duel in all civilized lands. The principle involved is so nearly universal in the law of social order that practically all large states are a federation of smaller sovereignties. Even with the political dogma of national sovereignty followed as tenaciously as ever was the religious dogma of predestination, international law grows apace. The crying need today is to give it the force of legality with a representative legislative body to codify and increase it as reason teaches the nations to yield their smaller sovereignties to it, with courts to interpret and arbitrate as increasing good will makes it possible for nations to entrust their cases to them.

Churches, like all other human institutions, will usually accept the verdict of war when the governments declare it, for after all our theories of a divinity that resides in them they are just as human as the humanity of which they are composed. The state is the fundamental human organization; into it men are born without right of choice; and the common weal dictates, in the last analysis, that it have the right of life and death. The true church is composed of souls who have made the moral choice, and from its ranks should come the moral leadership of mankind. All too often prudence stands in the way of righteousness in its action. It has failed until now to make its voice felt in regard to the war, the Ruhr adventure and the substitution of institutions of peace for war, but now it is speaking in a more decisive moral tone.

The last Sunday in July will be celebrated as the anniversary of the beginning of the great war. With requiems for the brave men who died should come a dedication of all Christians to the principle of "never again" and a consecration of heart, mind and conscience to progressive measures that will outlaw war and substitute law and judicial process for the ageless code of the jungle.

ALVA W. TAYLOR.

Contributors to This Issue

E. W. BARNES, canon of Westminster, London.

LLOYD C. DOUGLAS, minister First Congregational church, Akron, O.; author "Wanted—A Congregation."

BRENT DOW ALLINSON, resident of Hull House, Chicago; recently returned from two years' visit to Europe.

EDWARD SHILLITO, our British correspondent.

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British Table Talk

London, July 2, 1923.

THERE is little need to dwell upon the anxieties which will occupy the minds of statesmen and others before my next letter comes. The French reply to the British questions concerning the Ruhr is to be received tomorrow, and the whole problem of the differences between France and England will come up for discussion. It is to be hoped that some way out may be found. Things are going from bad to worse in the Ruhr, and for the sake of Europe it is greatly to be desired that the settlement may be found which will leave Germany free to get to work again. There is some irritation on both sides of the Channel. Our people are puzzled to hear of the French air force. The dispute concerned with Tangier is another ugly reminder of old problems still unsolved; and the administration of the Saar which is to be brought before the league of nations tomorrow is one upon which any criticism offered is of necessity criticism of our French allies. There is ample opportunity for friction; but the rank and file in both countries—apart from the fire-eaters—desire nothing so much as a frank understanding and the spirit of give-and-take. I believe that these things will be manifest this week.

* * *

Anxiety in

Ecclesiastical Matters

This afternoon, Monday, June 2, both the house of clergy and the house of laity (church of England) consider the difficult problem of prayer book revision. An amendment will be moved to carry out the revision in two stages, so that its less controversial portions may be adopted and the rest left. The chief difficulty comes with the "order of communion." About this differences are so great that it seems unlikely that any agreement will be reached. If the differences were pressed to a final decision, there is no saying what might happen to a church which has been for centuries the home of a compromise. It is most likely that the discussion of the communion if it is taken this week will be adjourned. The Bishop of Peterborough, a wise man with much breadth of sympathy, has the following plea in *The Times* for today:

"We do want a Catholic movement which shall be scriptural, large-minded, large-hearted, and this, I believe, the Anglo-Catholic movement in the main to be. But we are only beginning to see our way. For this reason, and because many of our members—only slowly waking from the soothing shibboleths of the past—are hardly yet in a position to make final decisions, the next few years must be a period of experiment. This, of course, is exactly what the revisers of the prayer book intend. We need not be afraid (for example) of an alternative canon of the holy communion. It is futile to discuss the good or bad effects of this or that change which has never been tried. If the courage of the church approves it as an experiment, make the experiment, and trust the sense of the church to make wise and final decisions when the experience has been gained. That we are called to the task of wise experiments rather than the task of weighty and age-long decisions is at least suggested by the unprecedented phenomena of groups in the church producing 'on their own' experimental prayer books, in both of which—so admirable are they on the whole—it is easy to discern that combination of reasonableness and boldness which fills one with hope for the future."

* * *

The Anglo-Catholic Congress

There can be no question of the enthusiasm and ability which are being displayed by the Anglo-Catholics in the present hour. They are to have a congress in July and nothing

will be spared to make it solemn and impressive. The way has been prepared through the issue of a number of large pamphlets, "congress books," which are very well done. It is clear that these Anglo-Catholics are not tied to the Bible; and in the modern social order they are ready for bold experiments in Christian service. They cannot be dismissed as mediaevalists. It is a sign of their widespread influence that the Bishop of Peterborough in the letter from which I have quoted, announces his intention to walk in the procession at the close of the congress; and this, though he does not agree with some of their tendencies. They stand, he holds, for "that supernatural religion to which we are being pressed back as the only hope of any real progress in the world." It is not my concern here to do more than report things as they are. The Anglo-Catholics are strong and have their contribution to give; but I still believe that the evangelicals in the church of England stand for something which is in the very heart of the Christian religion as it has been understood among all sections of Englishmen. The English churchman, Anglican or free, is at heart evangelical. The real problem for those who care very little for parties is how can these two groups help each other and come to a more living and effective fellowship.

* * *

Dr. Marshall

One of the most learned of free church scholars passed away last week. Dr. J. T. Marshall was for many years in the Baptist college in Manchester, where he was classical tutor and afterwards principal. In 1915 he was appointed dean of the faculty of theology in the Manchester University. He was a most versatile and accomplished scholar, much honored in his own Baptist community, a gracious and kindly man. He chose for his place the college in which he could help men who were in training for the ministry, and to that college he gave all his power; no higher service could be chosen. As a scholar he will be chiefly remembered for his attempt to show that many variations in the synoptic gospels can be traced to the fact that they are translated from an Aramaic original. He attempted, unless I am mistaken, to reproduce that original. He lived to be 73 and he lectured almost to the end, though he resigned his principalship three years ago.

* * *

Islam and Great Britain

It has been my privilege to attend a luncheon today, given in honor of Dr. Zwemer. We were a miscellaneous group, united by one very real bond, the pen; and it was Dr. Zwemer's hard task to tell in twenty minutes some of the impressions of Islam which he has taken a third of a century to learn. His brief time he used to great effect by showing how vast a number of Mohammedans we have in this commonwealth, and then by showing how Islam and Great Britain were related—how in their difficulties and destinies they "over-lapped," and how there was a need that the British people should show the Christian spirit in their dealings with Islam and that they should seek to provide education for their Mohammedan citizens. Nothing would commend the Christian faith more to Islam than the evidence that Christian nations in their public affairs were seeking to live by it. There was not much speaking, because journalists are busy men, but Sir Valentine Chirol, one of our best known publicists said that while he shared Dr. Zwemer's hopes, he had not his faith that removed mountains. He was much impressed by the difficulties. Islam from its very origin was a religion of the sword, and Christianity as it came from Christ himself was altogether of a different spirit. He believed in the ultimate triumph of the Christian principle, but he did not see his way clearly through

the difficulty of the moment. What was asked of Islam was the acceptance of a principle which would make it no longer Islam. Mr. Hamilton Fyfe, the editor of our most important labor paper, said a few words. He underlined the thought that Christian nations must act in a Christian way before they can commend the faith of Christ to Islam.

* * *

A Great Caricaturist

It is a pity that the attention of the public was directed recently to certain very indiscreet cartoons of Max Beerbohm—cartoons quickly withdrawn. It is a pity, because in his exhibition there are some other cartoons which ought to receive serious attention. Max Beerbohm would not profess to do more than laugh at this funny world as he sees it with his piercing eyes. He does not mean to be cruel, but he shows no mercy to nations or to men. For that very reason his pictures should

be seen. One cartoon in particular, in its directness and simplicity, is a valuable comment on recent history. He shows England, France and Germany in the various parts which they have filled since 1815. Now one, now the other is puffed up with the spirit of conquest. Wars end in the assumption by the conqueror of the sins of the conquered. So the tragedy proceeds; and nations are slow to learn wisdom. There are a number of cartoons making fun of distinguished figures in church and state. If such persons are inclined to take themselves seriously, they will suffer some disillusion. I like the one of the Dean of Hippister:

"Albeit the warmest of his admirers did not claim for him in his famous controversy with Professor Tyndall a more than moral victory, his simple dignity and force of character are such that whenever he occupies the pulpit of the cathedral with which he has so long been connected, even the most thoughtful among his hearers are often listeners also."

EDWARD SHILLITO.

CORRESPONDENCE

Moody and Gunsaulus

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "Where Would Mr. Moody Stand?" is timely. A number of years ago I was pastor of the Armour Mission and was closely related to Dr. Gunsaulus who was then pastor of Plymouth church as well as president of Armour Institute. He preached a sermon on the Bible which was largely reported in the Inter-Ocean. He got a cordial letter from Mr. Moody thanking him for the sermon. Soon after this, a somewhat notorious evangelist, connected with Moody Institute, publicly criticised Dr. Gunsaulus and charged him with unsoundness of faith and if I am not mistaken made use of this sermon on the Bible. Dr. Gunsaulus took the published report of the evangelist's criticism and sent it to Mr. Moody with a copy of his own sermon. He promptly received from Mr. Moody a letter expressing his regret and chagrin and heartily expressing his confidence in Dr. Gunsaulus as a minister. Soon after this Dr. Gunsaulus received a rather abject apology from the critic.

Chicago.

DUNCAN C. MILNER.

Conservatism and Liberalism in Norway

EDITOR THE CHRISTIAN CENTURY:

SIR: May I make a few remarks on your reference to the issue of modernism in Norway. You state that a demand is made on the government for the appointment of a liberal to fill a vacancy caused by the death of one of the bishops, but fear that this demand will not be granted. Let me say that over a month ago the government appointed Jens Gleditsch, a very outspoken modernist, as bishop to fill the vacancy. This has naturally caused a great deal of criticism from the conservative group.

The controversy between conservatism and modernism is not a new phase of development in Norway. This controversy has been on for more than twenty years. The controversy became very acute when it appeared that all five professors of the theological department of the university were modernists. The conservatives became so alarmed over this that they established an independent theological school where the old doctrines were taught in their purity. This school has been recognized by the government and its graduates are on par with those of the university as far as receiving appointments. While the modernists are yet in a minority they are growing in number and are now estimated to comprise about one third of the clergy of the country. In making appointments the government submits a referendum to the clergy in the district affected and usually appoints the one receiving the majority vote. By this method it would be some time before the liberals could get an appointment, but on the plea that

a minority as large as theirs was entitled to at least one of the six bishops the government broke the usual custom and selected a man for bishop who had not received a majority of the votes in the diocese for that office. To an outsider this seems to be an act of justice though it does not accord with our belief in majority rule.

The new bishop is a man of some prominence in the church. He is pastor of one of the largest churches in Christiania, is considered a strong preacher and is also a voluminous writer on theological and philosophical questions. One of his daughters took post-graduate work in some of our eastern universities some years ago and is regarded as a leader among the women of her country.

Grand Forks, N. D.

SAMUEL TORGERSON

We Would Like to Hear the One on Paul

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you wonder why intelligent men are growing disgusted with many of the popular preachers? A glance over the church announcements in a newspaper of one of our far western cities last week disclosed the following subjects announced on a recent Sunday for some of the most prominent Methodist, Baptist and Presbyterian churches:

Four Preachers Who Should Go to Hell.

Is Nudity Conducive to Morality?

What About Trial Marriages and Transfer Husbands?

Ought Churches to Furnish Love Parlors?

When Chickens Come Home to Roost.

Is the Apostle Paul an Acceptable Church Member?

Why Do People Want Henry Ford for President?

and one preacher had the brazen effrontery to offer as the topic for the day the hopeless bromide: How To Be Happy Though Married! Now,—why are intelligent men passing up the church?

Washington, D. C.

REYNOLD E. BLIGHT.

While Our Poetry Editor is on Vacation

EDITOR THE CHRISTIAN CENTURY:

SIR: I was shocked to learn by the issue of July 19 that your Mr. Thomas Curtis Clark thinks so badly of July. Upon calling at his (and your) office today in the hope of being able in some measure to "assuage the pain" that July gives him and to cheer him with a kind word and a sympathetic smile in the midst of that great "loneliness of leaves" which so painfully oppresses him

on South Dearborn Street, I found that he had gone on his vacation. It seems to me that a man ought not to feel too hard on a month that brings him a vacation. July does not bring me one, nor does August, and yet I am constrained to chirp a few notes in defense of the midsummer months. I think I should feel like composing a whole Pindaric ode in honor of September (when I have the entire month off) if the rhymes for September were not so thread-bare and moth-eaten.

The chirps to which I refer, and which follow herewith, were chirped last October. It was brought to my mind by reading this beautiful but melancholy sonnet on July that some months ago I attended a public dinner at which Mr. Clark gave great delight to the company by reading several of his poems and talking about poetry. At that time he spoke of the unattractiveness of midsummer to poets, and said he did not know that a poem had ever been written on July or August. I think he said it could not be done, but perhaps he did not go so far. At any rate, to try the thing out I wrote the following lines on the back of the menu before he finished speaking. Perhaps the somewhat variable meter unconsciously reflects the rhythm of the several poems which he was reading as I wrote. I now bring the verses forth and dust them off in haste for this emergency, lest July die unavenged. The next issue will be too late.

As every reader of the *Vita Nuova* knows, after every sonnet and canzone Dante explained in prose what he had been saying in poetry. Sheltering myself behind his august example, but reversing his procedure, I will remark that the idea here struggling for utterance is that, as spring symbolizes youth with all its obvious and intriguing charm, so midsummer is the full-blown maturity of the year, and that there is one glory of adolescence and early morning and springtime, and another glory, different but not less, of the middle years and midday and the midsummer months of July and August.

JULY AND AUGUST

Midsummer: July and August are come!
Spring was a child,
Petulant, wild,
Lovable, laughing,
Greedy quaffing
Youth's nectar, and dancing
To music entrancing
Of timbrel and taber, of pipe and of drum.

But fickle May and lovely June are over.
Golden stately days of summer pass.
Bumble-bees are humming in the clover,
Apples falling in the orchard grass.

Virgin April, Maiden May
Scattered petals, sped away.
Fleeting fairy forms, they vanished
Ere the dew was dried.
It was not that they died.

It was not that they were banished,
But they gaily danced along
Down the scented aisles of song,
'Mid the violets and roses
And the wealth that spring discloses,

Till they slipped behind the curtain of the seasons
And emerged with ampler form, and firmly stood,
Changing now their fantasies to reasons,—
Maidens grown to glorious womanhood.

The University of Chicago WINFRED ERNEST GARRISON.

Church Names

EDITOR THE CHRISTIAN CENTURY:

SIR: Anent your very interesting article "Church Names as a Liability," there is (or at least was up to a little time ago) in southeastern Pennsylvania an organization connected with one of

the smaller denominations, the Reformed Episcopal, bearing the name, "The Church of the Sure Foundation." Could any appellation, think you, be more suggestive or more beautiful?

Kensington, Maryland

C. W. BROOMALL.

THE SUNDAY SCHOOL

Was Mary Guilty?*

HOW easily we fall into the accepted notion of things. Of course Mary had been an harlot, and of course the demons cast out of her meant that Christ had cleansed her soul of the stain of the prostitute. Thus the poor Magdalene has gone down through the pages of history—the picture of all such creatures, more sinned against than sinning. In fact, without her we should lack one of our familiar symbols and we should be quite put out. It is always thus. One of the saddest comments upon our frail human nature is our willingness, our desire, to believe guilty anyone accused of uncleanness. Let a respectable business man be accused, no matter by whom, and all the world accepts the accusation without waiting for the facts in the case. Let a preacher be touched with scandal and a thousand whispering tongues carry the tale, like a prairie fire. No one is immune: historical worthies, noble women, authors, artists, statesmen, presidents, kings, outstanding preachers may be accused and an evil-minded generation passes sentence immediately without regard to facts at all. Silence is interpreted as fear of the light; protest and defence is looked upon as hard-hearted deceit. Thus all history has regarded Mary Magdalene as an harlot cleansed by the grace of Jesus. That he could have saved her, no one for a moment doubts; that it was necessary to save her from such a sin is not so evident.

Whence her name? Judas Iscariot meant Judas of Kerioth and Mary Magdalene meant Mary of Magdala (Mejdel) a town about three miles from Capernaum. The talmud tells us that it was a wealthy town and because of harlotry was destroyed. This sounds rather far-fetched. History does not tell of many towns destroyed for such a reason! Mary Magdalene may mean Mary the harlot. Does that sound convincing to you? Mary of Pompeii would be about as convincing. So good an authority as Hastings "Dictionary of Christ and the Gospels" says "It is only fair, however, to add that many regard this as very precarious." How would you like to be convicted because of your residence?

But the prosecution has another star witness: Seven demons were cast out of Mary by Christ. All diseases, mental disturbances, sins and immoralities were considered demons in that day. To tell the truth, it was not such bad psychology. Now, it may be that the heart of Mary had been cleansed of unclean passion, but in view of the large number and types of demons why jump to the conclusion that Mary had been an harlot? I never have been convinced of this fact and have always resented the easy scholarship—or lack of scholarship—which took for granted that Mary Magdalene had been an evil woman, albeit with a kind heart and generous nature that needed only the divine touch to blossom into a true Christian.

We like to think of Mary, freed from the seven demons, helping Jesus in his work. In gratitude she gave her life to his cause. In the Oberammergau Passion play the beautiful Mary clings to the cross and cries: "Dearest Master, my heart hangs with thee, on the tree." I recall this as one of the tenderest moments in this great play. And we do not forget that it was Mary who came early to the tomb and we are told that it was to her that Jesus first revealed himself. What richness there must have been in his voice when he said, "Mary."

Whatever the demons had been, this beautiful character was now so clean that, on the dewy morning of the resurrection day, Jesus could first manifest himself to her. The story is full of hope.

JOHN R. EWERS.

*August 5. Mary Magdalene. Lesson Text: Luke 8:1-3; John 19:25; John 20:11-18.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few one-cent stamps with your postmaster or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

Experience proves that with postal conditions as they are, it is highly unsatisfactory to handle two changes or a "change and change back" in one order. Our subscribers on vacation will therefore please take note that in their own interests we will wait for specific instructions at the time the subscriber wishes a second change or a "change back" to be made.

Three good rules to remember:

1. One change at a time.
2. Give present as well as new address.
3. If convenient, tear off and enclose address on present wrapper.

THE CHRISTIAN CENTURY PRESS

Ask Help for European Protestantism

The Central Bureau for the Relief of Evangelical Churches of Europe with headquarters in Zurich, Switzerland, has agents in this country seeking aid for the evangelical cause in Europe. The basis of the appeal may be seen in these words from an official document: "The European churches grant their help not from a denominational point of view but in the interest of the common evangelical cause which is at stake. They have done a great deal, and under great difficulties. But:—on the European continent there are five countries, with about 15,000,000 souls who are able to give help. The distress, however, extends over fifteen countries, with nearly 50,000,000 souls! It is clear, therefore, in the face of the overwhelming vastness of the need that the major part of the required aid must come from America. And it must come soon. For all that has been done by America already, there is deep gratitude, but unless the crisis is considered as a common cause for world brotherhood, the majority of European churches with their home missionary

work, their evangelical schools and evangelical press, are in jeopardy. The international executive committee looks, therefore, towards America, and is asking American fellow Christians, especially those who did not until now undertake any such relief work, to come out and unite their efforts with ours. We ask not for ourselves, but for our suffering brethren and for the sake of European Protestantism as a whole. The help which is needed consists not only in material succor, but in the assurance of brotherly love, in sincere sympathy, in that moral and religious encouragement which the warm pressure of a brotherly hand can give, in a testimony of an unselfish spirit of sacrifice and service. Nor can this helping hand be stretched out once and then withdrawn. What the Protestant churches of Europe need is the sustained help and active cooperation and support of their American sister churches for at least the next three years."

Strong Agitation for Bible in Public Schools in New Zealand

The Bible in Schools Propaganda Committee of New Zealand is a very active organization. It has marshalled a wide variety of arguments in behalf of the idea of including the study of the Bible in the educational scheme. University professors in many lands have been interviewed and their opinions sought on the matter of including the Bible in education. Nearly all of these have favored such inclusion. Among the arguments advanced are some startling statements on moral conditions in New Zealand. Fifty per cent of the first births of that land indicate that illicit relationships have been formed previous to marriage. It is insisted that only the creation of a moral ideal through religious instruction will lessen these conditions.

Bishop Refuses to Ordain a Congregationalist

The long discussed Concordat between Congregationalists and Episcopalians was voted at the last General Convention of the Protestant Episcopal church, but it seems that the House of Deputies put a "joker" into the legislation. The proposition to revise the ordinal for the ordination of priests was defeated by a decisive vote. The Concordat operates under grave difficulties under this circumstance. Nevertheless recently Prof. R. H. Bainton, Assistant Professor of Church History in Yale Divinity School, applied for Episcopal ordination under the Concordat, being willing to submit to the old ordinal with preliminary explanation. Bishop Chauncy B. Brewster has refused to ordain him, pleading that he has not the canonical authority. Dr. Newman Smyth, long an advocate of the Concordat among Congregationalists, has addressed an open

letter to the bishop which is now in pamphlet form. This bit of history makes a most unfortunate incident to be related at the coming National Council of Congregational churches, to be held in Springfield, Mass., in October. Dr. Smyth exhorts the bishop in these words: "As a member of the Yale corporation for many years I have been permitted to watch, and sought to promote, the development of Yale college from the limitations of a denominational college to its present undenominational but no less Christian university. It now stands foursquare, like the holy city of the book of Revelation, with its gates open on every side for the children of light to pass in. In these days when even in some of your own pulpits ill-trained sensationalists confuse the faith of the people, and in other denominations fearful defenders of the faith sound forth false alarms against scientific inquiries and historical researches on sacred soil, it is no light service which Yale would offer to the people of all the churches, when it would thus complete its own teaching comprehensiveness by welcoming to the faculty of the divinity school one whom you yourself might well trust and consecrate. Surely at this present time in our respective communions should we take earnest heed lest we may do despite to what an early church father called the Holy Spirit of education."

Quakers Help Peasants to Get Horses

The rehabilitation of the famine stricken sections of Russia has gone on rapidly this year. One great task has been the replenishment of the stock of domestic animals. The price of horses on the local market ranges from fifty to a hundred dollars a head, but the Quaker mission by importing from Siberia and Turkestan has been able to sell these animals to the peasants for twenty dollars a head. At the end of the present harvest almost every peasant will be able to own a horse again.

Church Activity in Recreation Studied

"The Church and Public Recreation" will be an important topic at the Recreation Congress, Oct. 8-12, inclusive, to be held this year in Springfield, the state capital of Illinois, according to the announcement of the Playground and Recreation Association of America. In addition to the discussion concerning the church and recreation there will be addresses on many other topics including home play, small town and open country recreation, athletics for girls and women, recreation for colored people, adult recreation, summer camps. It is expected that a special committee of which Dr. J. H. McCurdy, president of the Y. M. C. A. College at Springfield, Mass., is chairman will present a preliminary report on the study of summer

camps now being made under the immediate direction of L. H. Weir. William E. Harmon, president of the William E. Harmon Real Estate Company and of the Harmon Foundation, will speak on the topic. "The Value of Parks and Playgrounds in Real Estate Development" and many other leaders in the play movement will give addresses.

Bishop McDowell Sees Larger Function for Army Chaplain

At a notable Conference on Moral and Religious Training for Soldiers, held in Washington recently, Bishop McDowell made an address which contains the point of view of the new army chaplain. The bishop said: "The purposes of our government in appointing chaplains and the place of religion in the army have been misunderstood, because frequently the statement is made that a chaplain's task is to promote what is known as morale. The chaplain does promote true morale in the best possible way—by religious sanction. But morale which looks upon a man only as an efficient fighting machine means militarism in the ascendant, a denial of the soul and an undoing of the man himself. Against such a process the spirit of America protests. The chaplain has a high and holy office. He is the servant of the religious needs of the men. When he is asked to promote morale first and religion afterwards, he is asked to be false to his mission."

Disciples Convention Program Soon Ready for the Printer

The Disciples will gather at Colorado Springs on Sept. 3 for the annual board meetings of the various societies. The convention proper will begin on the following afternoon. The presentation of printed reports with informal talks on the contents of these documents will consume the afternoon session. Rev. T. W. Grafton, pastor of Third church of Indianapolis, is president of the convention this year, and his address will be given the evening of Sept. 4. The presidential address each year undertakes to formulate the problems of the denomination. Wednesday is home missions day. Such topics as Church Maintenance, Evangelism, Institutional Missions, Educational Missions, the Negro, and Religious Conditions in Russia are on the docket of the day. Church erection and benevolence will be discussed in the afternoon sessions, and in the evening home and foreign workers will be presented to the convention. The forenoon session of Thursday is devoted to foreign missions and the afternoon session to Christian education and nurture. Friday's interest is ministerial relief and Christian Education. Saturday's program is not yet worked out, but will be directly in the hands of the International Convention for such use as the president sees fit to make of it. The convention will close on Sunday night with a Christian unity session. The course of the program follows much the same line as in recent years, and to a considerable extent the same speakers. It seems likely that greater harmony will prevail this year. The foreign mission policy is regarded

as settled by all but a few of those chronically discontented. The relocation of the College of Missions might become a topic of debate but the advance rumors are that nothing is to be done about the relocation of the College of Missions this year. Agents of a conservative newspaper have been on the field seeking accommodations for a "Doctrinal Congress" but during the sessions of the convention itself the most hardened convention goer would hardly want any more than is offered. There is a vesper service each evening, which at Winona Lake was provided by conservative leaders independent of the convention authorities, but is now taken over by the program committee. At the devotional services of the convention, Rev. H. H. Halley will read the Bible from memory each day.

Denominationalism Does Not Mean Much

The Congregationalists report in their recently issued year-book 5,826 churches. These churches have in their service approximately a thousand men who are not ordained Congregational clergymen. This is not due to a lack of the simon-pure article, for the same year-book reports 2,317 clergymen of this denomination without a charge. Among the thousand who are not ordained Congregationalist ministers is a considerable number who are licentiates, but there is also a large list of men from the various denominations who are serving Congregational churches without transferring their membership to that denomination. One finds that 141 Methodists, 89 Presbyterians, 70 Baptists and 27 Disciples are in this list besides allotments from most of the other denominations including Lutherans,

Episcopalians and Unitarians. In the list of ordained clergymen are also a number of men who began their ministry in some other denomination and ended up here. This situation is not peculiar to the Congregationalists. The Presbyterians report large accessions to their ministry every year from other denominations and the Unitarians have a waiting list of ministers trying to break into that field. In a general way it may be said that the movement in the ministry is away from connectionalism to independency.

Lutherans Acquire Episcopal Seminary Property

The determination of the Protestant Episcopal church to move Western Theological Seminary to Evanston resulted in their offering their property for sale. Spiritualists, Roman Catholics and others presented themselves as buyers, but the property has been finally sold to the Chicago Lutheran Bible school. This is not a theological seminary, but rather a training school for lay workers which already has considerable history. It has particularly specialized in giving courses of benefit to Sunday school teachers. The school is unofficial but has friendly relationships with the various Lutheran synods that have churches in Chicago, including the Missouri Synod. The change of possession will take place as soon as the Episcopal buildings are ready for use in Evanston.

Great Boy's Work Conference Held in Austria

A thousand churchmen from all parts of the world gathered at Pörschach, Austria, recently to confer on boy's work

Christian Endeavor Convention Ends

THE International Christian Endeavor convention reached its climax on Sunday, July 8, in great sessions held on the Iowa State Fairgrounds at Des Moines. It is estimated that William Jennings Bryan was heard by 20,000 people owing to the use of the loud speaking equipment. This was brought to the Coliseum at an expense of \$2,500 and the use of it at the fairgrounds cost a thousand dollars more. This money was provided by the local committee. With the aid of this electric equipment there was no difficulty even on the fringe of the crowd of hearing the speaker's voice.

Advertised to speak on world peace, Mr. Bryan used an hour and a half with the thermometer in the nineties to speak on most of his favorite themes. He departed from his peace lecture to warn the young people of the dangers of the evolutionary hypothesis. In this connection he delivered his frequently repeated apothegm: "It is better to know the Rock of Ages than to know the age of rocks." It was rather interesting that at this meeting Dr. James Kelly of Glasgow, in discussing the politicians of Europe, asserted that they were like "monkeys chattering in the jungles."

A unique feature of the convention was

a tent city of Christian Endeavorers at the fairgrounds. These young people were quickly organized under self-government so that everything should be conducted in decency and good order. Camping parties from all over the nation were to be found here. A mayor was elected and camp rules adopted.

The report of nearly 11,000 new Christian Endeavor societies within two years was a cheering fact of the convention. Secretary Gates indicated that this great increase was in part due to the fact that new denominations had officially connected themselves with the movement. It was also due to the development of some newly settled sections of the country. Christian Endeavor has also been coming into its own in the south.

One of the significant groups at the convention was that class which studied daily the various kinds of Christian work which is open to young people in the various denominations. The young people were shown how to get in touch with the denominational authorities to qualify for the various positions that were open. A whole morning hour was given over to the consideration of Christian journalism as a life calling, it being felt that here is a great neglected field.

in connection with the Y. M. C. A. The delegates present came from Argentina, Arabia, Austria, Australia, Belgium, Brazil, Bulgaria, Burmah, Canada, Chili, China, Czechoslovakia, England, Esthonia, Finland, France, Germany, Denmark, Greece Hawaii, Holland, Hungary, Iceland, India, Ceylon, Italy, Ireland, Japan, Latvia, New Zealand, Norway, Palestine, Poland, Portugal, Roumania, Russia, Spain, Syria, Scotland, South Africa, South America, Sweden, Switzerland, Turkey, Uruguay, United States of America, Wales, Jugoslavia. In some of these countries there are more Catholics than Protestants, and in others there are more non-Christians than Christians. The conference pledged enough money to pay six men for six years to go forward with methods which have proved very effective in Y. M. C. A. experience.

Colored Ministers Hold Conference at Hampton Institute

The tenth annual meeting of the Ministers' Conference at Hampton Institute this year was particularly successful. The conference brought together 236 ministers from 10 states. These represented 13 denominations. The Baptist denomination led with 136, and the next largest group was from the African Methodist Episcopal church, with 37. The major portion of the constituency came from Virginia and North Carolina. Dean Brown delivered four lectures on "The Art of Preaching." His lecture on Abraham Lincoln was received with particular favor. A number of prominent white teachers of religion were present to make addresses along with men of color. The four-day program included a conference sermon by the Rev. Dr. William P. Hayes of New York, pastor of Mt. Olivet Baptist church; three lectures on "Social Hygiene" by Franklin O. Nichols of New York, associate director, department of field organization, American Social Hygiene Association; four lectures on "The Prophet Amos" by Prof. Kemper Fullerton of Oberlin, O., Finney professor of Old Testament language and literature in the Oberlin School of Theology since 1904; four lectures on "The Church and the Community" by the Rev. Hermann N. Morse of New York, director of publicity, Presbyterian Board of Home Missions; and four lectures on "The Significance of Bible Study" by the Rev. Dr. Edward A. Clarke of Cleveland, O., pastor of St. John A. M. E. Church.

Bible Society Presents Bibles to Chief of Chaplains

An interesting event in connection with the recent conference called by the secretary of war to consider the problems of the chaplains in government service, was the presentation of specially engraved copies of the Bible to Colonel John T. Axton, chief chaplain of the United States army, and to Captain Evan W. Scott, chief chaplain of the United States navy. The presentation was made by Rev. William I. Haven, D. D., general secretary of the American Bible Society.

President Harding Commends Father and Son Week

Various Christian organizations are interested in the approaching Father and Sons' Week, Nov. 11-18. President Harding has recently issued a letter to Y. M. C. A. leaders commending the idea. He says: "It is hoped that all individuals as well as constructive agencies, interested in the boy life of our nation, will give this week due consideration and recognition by bringing together fathers and sons in schools, churches, clubs and other places, and assisting the boys of the community to their own inherent right of companionship with their fathers."

Arctic Explorer Will Visit America

The World Alliance for International Friendship Through the Churches has received word that Dr. Fridtjof Nansen, the Arctic explorer, will visit the United States next November and speak at the eighth annual meeting of the American council of the World Alliance to be held in Philadelphia, November 13-15. The information was cabled by Dr. Henry A. Atkinson, executive secretary of the alliance, who is now in Europe arranging for several speakers to attend the Philadelphia meeting. Among other prominent Europeans who will address the meeting are: Most Rev. Nathan Soderblom, Archbishop of Sweden; Rev. Thomas Nightingale, secretary National Free Church Council of England, Scotland and Wales; Rev. T. G. Brierly Kay, London; Rev. Voyslav Janitch, secretary Parliament Jugo-Slavia, Belgrade; Prof. Adolph Deissmann, University of Berlin. This will be Dr. Nansen's first visit to America since July, 1917, when he came here at the

head of a special commission sent by the Norwegian government to arrange for a more generous food supply from the United States to the people of Norway. Since the Armistice Dr. Nansen has devoted most of his time to the humanitarian work of the league of nations. One of his most notable achievements was the repatriation of more than 1,000,000 prisoners of war.

Dr. Rice Warns Methodists Against Further Money Drives

Dr. M. S. Rice is one of the three best known Methodist ministers of Detroit. He spoke recently at the Methodist Ministers Meeting of Detroit on the dangers that beset Methodism. In his view further financial drives will incur a grave danger of disaffection in the church. He says: "I believe with all my soul that if Methodism does not absolutely abandon her strength now to the pursuit of her religious destiny in the next quadrennium, and cease to put on great drives for other things by putting on an utterly consuming drive for great spiritual results which will in its own success sweep along to their success all these other things we have been stressing so strenuously, if Methodism does not set herself in flaming passion into a great religious program we are bound to reap a serious harvest of disaffection among us. I believe the strong men of our church must be welded into a conquering army with all their consecrated talents bound together in a religious movement that will make every one of our churches, from Pinebog to New York City, feel the thrill of a campaign which is actually on in Methodism, to seek and to save men and women and boys and girls to God for Christ's sake. And I believe the peculiar restlessness which

"Law—Not War" Demonstrations

TWENTY-EIGHT states have already announced "Law—Not War" demonstrations on the anniversary of the outbreak of the great war, July 28-29. The largest city demonstrations so far planned, according to news received at the Washington headquarters of the National Council for Prevention of War which is directing the observance of the anniversary, will take place in Philadelphia, where a committee of 100 men and women are at work; Dayton, where the Council of Churches in cooperation with twenty other organizations plan street meetings, county meetings, speakers in the motion picture theaters, reference at all church services and "a poster in every home"; New York; Salida, Col.; Ypsilanti, Mich.; Richmond, Ind., and Prescott, Ark. There will be especially organized state-wide observance of the day throughout Virginia, Ohio, Pennsylvania, New York, New Hampshire, California, Indiana, Oklahoma. The organizations most active in the demonstration include: Local Councils of Churches, the Y. W. C. A., W. C. T. U., National League of Women Voters, Council of Jewish Women, International Lyceum and

Chautauqua Association, Women's International League for Peace and Freedom, United Society of Christian Endeavor, the Peace Association of Friends in America and the National Women's Trade Union League.

"Law—Not War" has played a conspicuous part in the programs of three international conventions within the last few weeks, the World Conference on Education at San Francisco, International Conference of the United Society of Christian Endeavor at Des Moines and the Conference of the National Reform Association at Winona Lake, Ind.

Unique among the orders for "Law—Not War" posters received by the National Council for the Prevention of War is one from the president of the business council of Blackfeet Indians who, in ordering material for distribution on "Law—Not War" Day said: "My people are beginning to be interested in international questions and they are all for peace, especially the old chiefs who say that the Great White Father made them sign treaties of peace, therefore the United States should sign such treaties with other peoples."

MAKE THE SUMMER COUNT!

YOU are, perhaps, unable to enter a university this year for a regular summer course in religious study. But if one would be a competent leader and teacher of religion, he must keep himself abreast of the latest and best religious thought. Especially must he do so in this time of spiritual awakening. With a view to suggesting a course of study that may prove at least a good substitute for a regularly scheduled course under university teachers, The Christian Century Press has prepared a list of books by the best authors which will furnish a basis for a course of study for the summer which will be fruitful and satisfying. Under each subject suggested, we have indicated one or two titles, the best in the field of new books, according to our knowledge.

Order books desired by number on coupon below. Pay cash or ask to charge, payable September 1.

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4. St. Mark's Life of Jesus. Theo H. Robinson. \$1.75.
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7. Approach to the New Testament. Moffatt. \$3.00.
8. Contents of the New Testament. Haven McClure. \$1.50.
9. Meaning of Paul for Today. C. Harold Dodd. \$1.50.

Church History

10. A Short History of Our Religion. D. C. Somerville. \$1.75.

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12. The Art of Preaching. Charles R. Brown. \$1.50.

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17. The Christian Faith and the New Day. C. B. McAfee. 80 cents.

Literature

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is certainly in the church now, is there because we have not been burning our real passion in this line for some time. It is strange, and to me a thought-provoking fact, that we have not been creating the evangelistic distinction in our church of late years some other churches have. It would be a sad, sad day for Methodism, if the very birth mark which was set upon us in our first day shall grow dim and dwell only as a reminder of a wonderful childhood, which characteristic thing we put away when we become mature."

Disciples Will Hold a Retreat

The Disciples of the Seventh District in Missouri will hold a retreat at Camden Point the first week in August. An honored speaker at the retreat will be Rev. J. H. Jones, veteran minister, who is affectionately called "The Shepherd of the Hills." Dean Carl B. Swift, of Springfield, Mo., will deliver five addresses.

Desk Manual for Busy Pastors

The new year-book of the churches put out by the Federal Council of churches will prove a boon to busy pastors. The information with regard to religious sects is not only historical, but is also contemporaneous, giving the names of officers and publications, with addresses. A new feature is the inclusion of a large number of service organizations with which the churches at

times cooperate. The book is edited by Rev. E. O. Watson.

College Founded by Carey Becomes Interdenominational

Serampore College was founded by William Carey in 1818 when Serampore was a Danish Settlement. It has been

supported by Baptist funds for a century, but recently decided to broaden its plan of operations, so that henceforth it will be an interdenominational institution. Four leading theological colleges of India are now affiliated with Serampore: The United College, of Bangalore; Union Theological Seminary, of

Lutherans Plan World Organization

MANY denominations have formed some kind of world federation. This is a noteworthy feature in the case of Presbyterians, Baptists, Congregationalists and Methodists. The Lutheran churches number nearly half, if not quite half, of the Protestant constituency of the world. Yet they have never had any kind of federative overhead organization. In August at Eisenach, Germany, the first meeting of representatives of the various Lutheran denominations throughout the world will come together. It is said that almost every synod in America will be represented. The chief Lutheran strength is in Germany, the Scandinavian countries, France, America and Australia, though scattering churches may be found in all parts of the world. These churches are very different from each other in government. The Scandinavian churches in some instances have retained the episcopal mode of government. They do not stress apostolic succession, though the Swedish church claims to have it. In America, the Lutheran form of government has more

nearly approximated the congregational.

Probably no denomination is more cohesive doctrinally than is the Lutheran. Throughout the various national churches, and in the denominational churches of America, the Augsburg confession is authority. In Germany the union of Reformed and Lutheran churches brought about some alterations.

The world conference which is being called will therefore not be much interested in any form of doctrinal discussion. Though the issue of modernism has entered the German churches and is felt in Scandinavian countries, that will not be a topic of discussion. The conference will seek methods of stabilizing the world by minimizing hatreds and improving the financial condition of afflicted countries.

No effort will be made to get crowds for the meeting. Thought leaders are being sought who will stay until the discussions end. From America it is said that more members of the United Lutheran church will attend the conference than from any other Lutheran branch.

INSURED IN TIME

In August, 1922, Rev. F—— J——, age 40 and in good health, applied for insurance with The Ministers Casualty Union. Two Decade policies were issued August 21st, for which he paid the application fee of \$7.00.

On December 12th, after alighting from a street car, he was struck by an auto, sustaining injuries from which he died a few hours later.

Final proofs were received by the M. C. U. December 28th, and a check was mailed the same day to the widow of the deceased. The check was drawn for \$4,000 (\$2,000 on each policy), for accidental death.

This may seem an unusual case, but it is a fact that many members have suffered serious disabilities within a few months after securing policies. The point is that accidents and sickness may happen at any time. A man who is a good risk today may not be insurable tomorrow.

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From the author's preface:

If this book contained any theology, I should not have written it. I know nothing whatever about theology; nor have I, so far as I am aware, any opinion whatever on any strictly theological matter. But religion is, fortunately, a great deal more than theology. Religion is, in fact, really a branch of Natural History. That is to say, it is one of those subjects on which any one of us may hope for some sound understanding merely by keeping his eyes open, and reflecting upon what he sees in the light of what other men have reported of their observations, precisely as one does with any other out-of-door matter. . . . I have observed, as I have come into contact with a somewhat wide range of religious opinion, that a great many unscientific people are quite unnecessarily confused over matters which to the scientific seem perfectly straightforward. I note, also, that many good people view with quite unnecessary alarm the "oppositions of science falsely so-called," for no better reason than that, having taken their scientific ideas at something like fourth-hand, these are not seldom just about the reverse of those which scientific persons suppose themselves to entertain. The important matter nowadays in the sphere of religion, so far as this is a matter of taking thought, is that we shall all turn to and make up our minds exactly what we actually do believe, what the evidence is for each belief, and what is the reason for the particular form which our various opinions take in our own minds. Something of this I have attempted to do for certain special topics. For all of us to do this, each for himself, throughout the whole range of Christian doctrine, would go far toward making straight the way of that "New Reformation" which our modern world sadly needs, and of which, as it seems to me, the signs are already manifest.

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Student Care Means More Ministers

The Methodists are learning that Methodist ministers may be recruited in many places besides Methodist colleges. The state universities are not "hot-beds of infidelity," but groups of young people not essentially different in religion or anything else from the young people in church schools. Seven ministerial students in Garrett Biblical Institute this last year were from the University of Illinois. During the year 385 students were enrolled at Garrett coming from 124 colleges; of these colleges only 38 were Methodist. The Methodists have not only established student centers at many state universities; they have also provided a student center at Harvard, and they are in the way of extending the system to Princeton University as well.

Dr. E. D. Burton Becomes Third President of the University of Chicago

With the retirement of President Judson, Dr. E. D. Burton, well known New Testament scholar, was called to the position of acting president. The board of trustees announced recently that they had selected Dr. Burton to assume the presidency. His connection with the Baptist denomination has been a very active one, and his researches in educa-

tion on mission fields in recent years have indicated a mastery of educational technique. It is understood that President Burton will serve only a few years for he is nearing the age of retirement at the University, being now 67 years of age. He has been teaching New Testament for over forty years, having served in Rochester Seminary, Newton Theological Institution and the University of Chicago, coming to the latter institution when it was founded by President Harper. His best known book is the Commentary on Galatians, in the International Critical Commentary series. The university is now on the eve of developing a medical school, and the erection of a number of new buildings is imminent. Even though the present administration is brief, it promises to be eventful.

Invasion of the Ruhr by the Methodists

The Methodists invaded the Ruhr before the French did. They have already

established a considerable work in this district. Statistically the work is ac-

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counted for in these terms: "3,000 members, 13 pastors, 10 supplies, 28 deaconesses and nearly 3,000 Sunday school pupils. There are 68 preaching places, mostly in halls as yet, but filled to overflowing with eager inquirers." Bishop Nuelsen, who is in charge in this area reports the gravest results to the children of the invaded region from the French occupation. Only children over two years of age receive milk and then only those whose mothers can buy it. The Methodists are feeding some children in their churches and issuing rations to families in some cases.

Congregationalists Establish a Personnel Bureau

The fact that there are 2317 Congregational ministers without a charge in a total of 5620 and that there are 1,199 churches without ministers, in a total of 5826, has brought the leaders of the denomination to a realization that something must be done. Secretary Charles Emerson Burton announces that a personnel bureau is being started in which the names and qualifications of ministers are kept on file. A minister being desirous of a field in a certain state has his name forwarded to the superintendent in that state who arranges a proper mode of introduction to some church. In the same way churches may use the personnel bureau to secure information with regard to pastors available. The plan does no violence to the congregational principle that ministers and churches must be allowed to choose freely, but helps to lessen the period of interregnum in such churches.

Boulevard of Churches Sees Changes

The show place of Kansas City for churches is Linwood Boulevard. Beginning with Linwood Christian, then comes the Jewish Temple, then the handsome new structure that was dedicated recently, Linwood Presbyterian;

then, the First Baptist which is now entering on an extensive improvement enterprise; just across the boulevard the imposing Ivanhoe Temple; Linwood

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AUTHORS

| | |
|---|---|
| RUFUS M. JONES Dean of Harvard Divinity School | A. CLUTTON-BROCK of London |
| WILLARD L. SPERRY B. SEEBOHM ROWNTREE of York, England | Prof. L. P. JACKS Editor of The Hibbert Journal |
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Methodist Episcopal with its symmetrical stone structure, and on to St. Joseph Hospital, a house of Mercy like a church, and the fine new St. Joseph Cathedral. Anyone visiting Kansas City and desirous of seeing the imposing churches, housed in stately buildings, must see Linwood Boulevard. Linwood Boulevard Christian church will spend \$100,000 in improvements on its structure this year. Dr. Burris A. Jenkins has an auditorium seating a thousand people but often standing room is at a premium. It is planned to give the popular minister an auditorium that will seat two thousand.

Rector Talks on "One Hundred Per Cent Americanism"

The phrase "one hundred per cent American" is a rallying cry these days of the Ku Klux Klan. The rector of Trinity church in Hartford, Conn., spoke on this theme recently. He enumerated some American principles that are apt to be overlooked by those who talk glibly about patriotism. Among the principles which he stressed are the following: "Appreciation of the principles of constitutional liberty; respect for law; sense of civic duty; intelligent grasp of the functions and departments of government; proper regard for our moral standards and social institutions;

recognition of the value of education and industry; absence of race prejudice; open mind as to foreign relations and responsibilities."

Great Religious Drama Given Out Doors

Plymouth, Ind., turned out in a great throng on the Fourth of July to see a religious drama, "The Pilgrim and the Book" given out of doors. The cast included 125 people. The leading part, that of the Pilgrim, was taken by Rev. J. C. Musser, pastor of Federated church of Plymouth. The presentation of the drama was in Centennial Park at the close of the patriotic exercises of the day, and the proceeds were devoted to the Marshall County Hospital.

America Registers First Hundred for Glasgow

The registrations for the World's Sunday School Convention at Glasgow are coming in now, and it is announced that the first hundred registrations in the United States have been secured. One of the concrete results of the convention held in Tokio is the erection of a \$175,000 Japanese National Sunday School Association headquarters. It is known as the Frank L. Brown memorial in honor of the late general secretary of the World's Sunday School Association.

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